THE APOPHTHEGMES OF THE ANCIENTS;

TAKEN

Out of *Plutarch*, *Diogenes Laertius*, *Elian*, *Athenæus*, *Stobeus*, *Macrobius*, and others.

Collected into one Volume for the Benefit and Pleasure of the Ingenious.

LONDON,

Printed for *William Cademan* at the *Pope's Head*, in the *New Exchange* in the *Strand*, 1683.

TO THE

TRULY VIRTUOUS

Mrs. Eſther Woodward,

THE

RELICT

OF

RICHARD WOODWARD

Eſquire, Deceaſed.

Madam,

THere being but two ſorts of perſons fit for the Patronage of ſuch a Book, the *Great*, and

the *Good*; as I have for ma-
ny Reasons declined the first
so I know my Choice of th
second to be so Judicious by
dedicating this to your Self
that I dare adventure to af-
fix my Name to it, which
have not done to many o-
thers. I will not let loose
my Pen to launch into your
just Praise, lest it be look'd
upon as Interest, or Flatte-
ry; besides, Virtue and
Goodness ever carry their
own Commendations, as
their own Reward, with
them

them. This piece is one of the nobleſt Reliques of Antiquity that ever was transferr'd to us. A learned Author calls it a Heaven full of Aſteriſmes, a Body full of Eyes, in which if there be any Defect, it is the too many Beauties crowded together, and like a Banquet of Sweet-Meats muſt be taſted at Intervals, leſt it prove over luſhious and cloy, and one thing impare the Reliſh of the other, though each be exquiſite in its ſelf. This, though

though but Paper, may perpe-
tuate your Name beyond the
duration of Monuments of
Marble, or Porphiry, for the
Apophthegmes of the An-
cients ſhall laſt till time ſhall
be no more, and may your
Memory live ſo too. All I
ſhall add, is, Madam, to de-
ſire you would forgive the
Weakneſſes I may be guilty
of in this, or any other thing
relating to your ſelf, and
that you would believe it a
great truth (which I expoſe
to the Worlds Contradicti-
on

on if otherwise) that I am
unfeignedly, and without a-
ny mental Reservation,

Madam,

Your most obedient Son

and most humble Servant,

John Bulteel.

York Garden, this 20*th.*
of *January* 1683.

THE

THE PREFACE.

AN Apophthegme, *called in French* Un bon Mot, (a good Word) *and which may be called in Engliſh,* A good Saying, *tho it's Signification is ſomewhat more extenſive in the Original, is a pithy and ſhort Sentiment upon a Subject; or a ready, and ſharp anſwer, which cauſeth Laughter, or Admiration. From thence ariſes the great diſtinction in* Apophthegmes, *between thoſe that are grave and ſententious, and ſuch as are purely pleaſant; which I have purpoſely obſerved, and ſeparated, becauſe the mixture of ſerious, and ridiculous together, hath ſomething of monſtrous in it; which appears not with a good decorum. But, as we are compounded of two parts, which have nothing of common, but their being united together, and each of them ſtanding often in need of different recreations; one may turn to thoſe that are pleaſant,*

when

when Mirth is required, as we use Interludes in Tragedies to unbend the mind, which is so much upon the stretch in Heroicks. An Apophthegme *is properly therefore, neither a Sentence, nor Proverb, nor Example, nor Fable, nor* Enigma, *nor any the like; of which however* Apophthegmes *may sometimes be made, when well and fitly applyed. And I have therefore inserted many sentences in this collection, because they seem as* Apophthegmes *of some* Philosophers. *There are others likewise which are mute ones, which by certain and significant signs make us know what is meant; tho all these are indeed but improperly reckoned for* Apophthegmes. *The foundation of this work is taken from* Plutarch, *and* Diogenes Laertius, &c. *But I have not omitted the addition of a great many others gathered from* Erasmus, *and such as* Lycosthenes *hath reduced into Chapters. Notwithstanding I have neither followed the Method of the one which is too confused, nor of the other, which smells too much of the Colledge. The mind loves to range freely here and there from Flower to Flower, like the Bees, without fixing too long upon any one, and so gathers that Honey which is distributed into little Cells, where every thing lyes in it's own place without disorder, and where every particular may*

be

found out upon occasion. One would say, he mind were jealous of it's prerogative, nd displeased when any one does undertake o cut out it's work, or prescribe any other Method besides it's own. Thence proceeds he disgust is often taken in the Learning of he Sciences, where the Mind must be con- ined and obliged to certain rules for it's nstruction, which Plutarch has not per- ued in this work, because nothing ought to e so surprizing, or so little Studyed, as a ood Apophthegme. For this reason, I have set down no moral reflections, no more then he, as relishing too much of the Scholar or Preacher: And likewise because there aught somewhat to be left to the Rea- ders, or the hearers guess and judgement to breed the greater delight in either. Only I have drawn some short notes and remarks to give light to some things that seemed most obscure.

In the mean time, I do not know any piece of Antiquity that stood in greater need of being revised and corrected then this same, which wanted the Authors last and Finishing touches. Erasmus himself has committed an hundred faults, thorough his great hast, and because he went about it but by piece-meal, some part at one time, others at another; nor hath Lycosthenes succeed-

ed

ed better. I have therefore transpo
divers Apophthegmes of Plutarch
which were so strangely misplaced, that
veral, which belonged to the Lacedemon
ans were disjoyned from the main Body th
belonged to, but are here united as they oug
to be. The self same Saying was oft-times r
peated under divers Names, which is as li
tle pleasing to the Gusto, as the serving
the same cold meat in several Dishes.
have also taken away some that seemed to
common, and others whose Beauty and smar
ness consisted in the proprieties of the Gree
and Latin Tongues, which could not be we
translated, considering that one bad on
were enough to spoil twenty good ones in th
opinion of the Reader. I have likewi
discarded some Examples that properly be
longed not to the Subject they were liste
under, tho several were so pertinent, I
thought it were pitty to lay them quite
aside.

On the other hand to make them the more
quaint and concise, which is an essential
property of an Apophthegme, I have
pared away all the Superfluous Circumstances
because when we would see a thing perfectly
well we must remove from about it every
ther Body that might hide or obscure it.

Sometimes it was necessary to give things
another

nother Air and expreſſion then the Author, o adapt it to the Language we ſpeak, and he Age we live in: Of which the Ancients hemſelves afford us examples, by often elating the ſame thing after divers manners, the truth not being here ſo material as he Beauty of the Apophthegme, according to the Italian Proverb, Se non è vero, è ben trovato, wherefore a nice and verbal tranſlation was not intended. If therefore an Apophthegme be met with here, which ſhall not be found in Plutarch, or that it ſpeak otherwiſe then he relates it, let me not be raſhly condemned, but firſt examine the reaſons of it's variation upon the grounds above mentioned. Beſides there are many in that Author under the name of him to whom they were ſpoken, as for Example, that of Parmenion; when he found the Grecian Ambaſſadors murmurred while they attended at the Door of Philip, becauſe he made them wait ſo long before he gave them Audience, Do not wonder, Sirs, ſaid he, that he Sleeps while you are waking, for he was awake whilſt you ſlept; to reproach them what advantages they had ſuffered him to take during their Diviſions. This Plutarch had placed on Philip, whereas it belonged to Parmenion. Others are likewiſe ranged in a different order, either becauſe

because they were put in the beginning, wh
they should have been at the end, as th
which were spoken at their Death; or e
because they were jumbled together unawar
I need not to mention the many new ones i
serted amongst those that are purely pleasa
Nor shall I need excuse these, or any othe
for not being set down according to the o
der of time; for time signifies but little i
an Apophthegme, *and to bestow the pain*
of searching or computing the time woul
be of more trouble then benefit. The name
are not always mentioned neither, it wer
not worth the while to search for them, be
sides that many in the Original are omit
ted.

Grave or Sententious APOPHTHEGMES OF Great Men.

STRANGERS.

Cyrus was wont to ſay, That thoſe that do no good to themſelves, are conſtrained to do good to others. He meant in my opinion, to their Heirs, whom they enriched by their covetouſneſs; though *Eraſmus* hath taken it in another Sence. *Cyrus.*

Being yet a Child, he told *Aſtyages* who would perſwade him to drink Wine, That he feared it was Poyſon, having obſerved that Princes reeling, and other ſtrange diſorders in his drunkenneſs.

He ſaid, One is not worthy to command, unleſs he be better, or worthier than thoſe he is to command. At leaſt in the Art of Go-

Strangers. vernment, for it is poſſible that an ill man ma
have Qualifications fit to Govern, which h
neſt men are not always furniſh'd with, thoug
he cannot have them all unleſs he be virtuou

He would not ſuffer the *Perſians* to qu
their barren and mountainous Country, t
poſſeſs a more fruitful one; For fear, ſaid h
that ſhould ſoften their courage: as if th
Spirits of men did change with the Nature
the Soil, as well as Plants.

He would not be perſwaded to let a beauti
ful Woman be brought into his preſence tha
he might ſee her, while ſhe was his Priſoner
For fear, ſaid he, leſt I ſhould become a ſlave t
my ſlave.

His Steward asking what he would have t
be made ready for his Dinner, while his Arm
was on a march? Some bread, replies he, for
mean to encamp by a River; To intimat
that all Luxury ſhould be laid aſide in a tim
of War.

He ſaid at his dying, he could not be per
ſwaded that the Soul which had been able t
ſubſiſt ſo long in a mortal body, could poſſi
bly periſh when it was freed from it.

Creſus. *Creſus* at the taking of *Sardes*, ſeeing th
Soldiers plunder and deſtroy every thing, ask
ed *Cyrus* what they were doing? They ar
plundering your Riches, ſaid he. Nay, ra
ther yours, replied *Creſus*, for the Treaſure
of the vanquiſhed are the Conquerors. Thi
made him ſtop them from their pillaging.

Darius. *Darius* ſaid, That dangers made him be
come wiſe, becauſe they awaken our atten
tion

on, and encreaſe our Experience. Strangers.

Some body upon the opening of a Granade pple, asking him, of what would you de- e to have as many as here are Kernels? he ſwered, as many Friends. 'Tis that indeed hich Kings ſtand moſt in need of, becauſe of e multitude of Flatterers.

One of his Subjects having horribly torn d mangled his face and body to gain credit ith the *Babylonians*, who were revolted, and that means inſinuated himſelf, and recove- d the City for him by that artifice, he ex- reſſed much diſcontent, and ſaid, he would ther have loſt ten *Babylons*, than one ſuch riend; or he would rather ſee *Babylon* again the Rebels hands, than ſee his true Friend in at condition.

His Treaſurers having ſetled the Taxes as irly and equally as they could; let them a- te one half yet, ſaid he, that the burthen be ſie.

The laſt King of *Perſia*, admiring the Vir- es of *Alexander*: If the Gods, ſaid he, will ke this Empire from me, may they give it to ne other but him.

Xerxes having reduced the *Babylonians* to *Xerxes.* eir duty, brought all manner of Luxury and ebauchery in faſhion, inſtead of the Exerciſe Arms they uſed before; To prevent them, d he, from making a ſecond revolt. There ing nothing that ſo much effeminates the urage as debauchery.

Having a Preſent made him of Figs from *thens*, let us forbear taſting them, ſaid he,

Strangers. till we have conquer'd the Country that pro-
duces them; To teach us to despise Forreign
Curiosities.

He said to those that admired to see him
weep when he considered the infinite number
of men that were in his Army; It is becau-
that of this swarm of thousands, there sha-
not one of them be living one hundred yea-
hence.

Intending to pass over into *Greece*, he calle-
all his Generals and Governors of Provinc-
together, and told them, that he had not sum-
moned them to that place to hear their Opini-
ons, but to tell them his. It had been mo-
modest to let them guess that, then to te-
them so; for the burthen of subjection shou-
be made as easie as possible.

Being unable to force a passage, he cried ou-
he had a great Army, and but a few Soldiers
and *Arthemisa* having acted wonders at the ba-
tle of *Salamina*, he said, the Men were turn-
Women, and the Women Men.

Artaxerxes Longimanus.

Artaxerxes said, that it was more worth-
for a Prince to give than to receive: Becau-
Riches and Liberality is the portion of th-
Great, and cannot be exercised by Inferiors.

When his great Lords committed a-
faults, he caused their Garments to be whi-
instead of them: To punish them, said h-
by their own shame. In the East, the Gra-
dees are wont to be punished like Rascals, a-
suffer the same as their Slaves.

One of his Officers having been promis-
a sum of money, if he could obtain a thing

him that was unjuſt, upon his Petition gave him the like ſum of money, but would not grant his Petition; For I will ſhew my ſelf liberal, ſaid he, but not unjuſt. This is the more noble, becauſe great men moſt commonly gratifie their own Officers out of other mens purſes. Strangers.

Themiſtocles taking Sanctuary under his protection after his baniſhment: May the Gods, ſaid he, inſpire all my Enemies with the like thoughts and reſolutions, *viz.* of baniſhing their ableſt Counſellors.

As ſome would have hindred *Cyrus* the younger, who made war upon his Brother, to be preſent in the battle; a Prince, ſaid he, who pretends to Empire muſt not ſhew himſelf unworthy to poſſeſs it: Eſpecially ſuch a Conqueror as he, who needed but have remained at home if he feared ought. *Cyrus* the younger.

Having amongſt many other Curteſans brought him a Grecian Woman, who would not accept of his Careſſes; 'tis for that, ſaid he, that ſhe deſerves them moſt.

His Brother permitted every one to approach him, and one day a Peaſant preſenting him ſome water in the palm of his hand, becauſe they were not to come to their *Perſian* Kings empty handed, and he had nothing elſe to offer him, he rewarded him. and ſaid, he regarded the Will and not the Gift. *Artaxirxes Mnemon.*

Another having preſented him ſome Fruit of an extraordinary bigneſs, he ſaid, that he that could improve his Fruits ſo well, might as well improve his Government, and make a

Strangers. little State become a great one, and thereupo gave him a Government; and yet there a good Gardiners that would make but very Governours; though we may truly say, th the induſtry of man is like a general For that is applicable to all things.

He cauſed the Queen to ride thorough th Cities in an open Chariot unvailed, contra to the Cuſtom of thoſe Countries: That th Faces of their Sovereigns, ſaid he, be no Stra gers to the People. In the *Greek* it is to b the more acceſſible.

Being compelled upon a Retreat to eat dr Figs, and Barley bread, his Proviſions havin been plundered, Great Gods, ſaid he, what happineſs have I been hitherto deprived o thorough too much plenty? That ſhews tha where there is the leaſt Cookery, the appetit is the ſooner ſatisfied.

Thus having in an extremity of Thirſt drunk puddled water; he ſaid, he had never drunk any that reliſhed better to him.

He ſaid, to a man that ſpoke ill of him, you have the liberty to ſay what you liſt, and I to do what I liſt. It is a becoming Act to deſpiſe Injuries, when one hath the power to puniſh them.

A raſh young Fellow that belonged to his Court, having had his Coat torn off from his back in hunting, had the inſolence to ask him for his. I give it thee, ſaid he, but with this injunction, never to wear it. To take away the ſcandal of a covetous refuſal, and yet maintain his Dignity, for Monarchs of old wore a

peculiar

peculiar Habit, which other People were forbidden to use. Notwithstanding this young giddy-brain'd Nobleman having put it on, he was only pleased to say to him, that a Fool was permitted to wear any Coat. *Strangers.*

His Mother said, That Kings were to be treated with silken Words. For the Ears of great men being ever used to Flatteries, cannot endure to be grated with the plain naked Truth. *Paysatis.*

His Kinsman retiring himself from Court after some disgrace, said, that Kings used their Subjects, as Men do their Counters; sometimes they stand for a great deal, otherwhile but for a little. Sometimes a Counter stands but for one, anon it is 100, and then perhaps it signifies 1000. *Orontus.*

Memnon the General to *Darius*, striking a Soldier who spoke ill of *Alexander*; I took thee to fight against him, said he, not to rail at him. *Memnon.*

The *Egyptian* Kings forbad the Magistrates to obey them in things that were unjust, because Justice proceeded from a higher power than they claimed. *Kings of Egypt.*

A King of *Thracia* broke to pieces several rare Presents of Crystal that were sent him, for fear, said he, lest I should be in passion, when any else should chance to break them. This was rather an Act of a Philosopher, than a King, unless his Passion were apt to exceed the bounds of Reason.

After the battle of *Levetres*, he said to the *Thebans*, who were proud of their Victory; That Floods rose oftentimes above the natu-

Strangers. ral Currents, but seldome lasted long.

Ida-Thyrse. *Darius* being entred into *Scythia* with a Puissant Army, the King of that Country informed several petty Princes, who were Subjects to that Monarch, that they would do well to destroy the Bridge that he had made over the *Danube*, thereby to hinder his Retreat: But finding they would not do it, he said, they were good Slaves, but very bad Princes.

Attas. Another sent word to *Alexander*'s Father, who resolved to make War upon him; That as the *Macedonians* knew how to fight well; so the *Scythians* knew how to fast long. To intimate they would starve them.

Scilures. Another desirous to demonstrate to his Sons the advantage of their Union, caused a Sheaf of Arrows to be brought, commanded them to break the whole bundle; but when none could possibly do it, he drew them out one by one, and easily snapt them asunder. Thus, said he, so long as you remain linked together, you will be invincible; but seperated you are easily destroyed. The States of *Holland* have since taken a Sheaf of Arrows for the Symbol of their Union.

Hannibal. *Hannibal* inclining to Peace after his Defeat, pulled down a Citizen from the Tribune, who animated the rest to carry on the War, and said to the People who murmur'd at it, Is it not strange that while I who have been a Soldier all my life do counsel you to peace, this Fellow that never knew what a War signifies, should dare to incite you to make War.

The People weeping when they were forced to

to pay the money agreed to give the *Romans*, he fell a laughing, and seeing they were astonished at him, This is not the time for your Tears, said he, you should have wept when your negligence made you lose all the advantages of my Victories. Or when they ruined your Fleets and Armies, whose loss was the cause of the ruine of *Carthage*. Strangers.

The *Roman* Army being drawn up in Battalia, a Fop came and told him, he found the order of it admirable. It is not their order that I do esteem so admirable, said he, but rather that amongst so great a Number of Men, there is not one so great a Sot as thou art. This changed their wonder into laughter.

Antiochus, to whom he had withdrawn himself after his Defeat, showing him his Army in Parade, who were all clad most Magnificently, asking him, whether that were not enough to satisfie the *Romans*: Yes, said he, though they were much more covetous than they are. Meaning their Riches and Plunder, whereas the other meant their Strength.

As some were talking of a Peace between the *Carthaginians* and the *Romans*, at the beginning of the War, he stamping on the Ground, said, Before that comes to pass, one or other of these Nations must be dust and ashes. Which was a kind of Prophecy of the Event.

Discoursing with *Scipio* in *Asia*, concerning the great Generals of those Times; he named *Alexander* first; then *Pyrrhus*, and himself the third, at which the other seeming to wonder;

I would

Strangers. I would have put my ſelf in the firſt place, ſaid he, could I have conquered you.

Apprehending he ſhould be delivered up to the *Romans*, he took ſome Poyſon which he carried in a Ring, and ſaid, let us free the *Roman* People from the fears we have put them into for ſo many years. It hath been ſaid of him, that he knew how to conquer, but did not know how to make advantage of his Victories; becauſe he let ſlip his advantage after the Battle of *Cannæ*.

Tigranes. An *Armenian* King ſeeing the *Romans* appear in ſmall Parties, before his Army which was innumerable, ſaid, There were too many of them to be Ambaſſadors, and too few to be Enemies. It muſt be obſerved that the Ancients alway ſent ſeveral together on an Embaſſy.

GREEKS.

Gelon. A King of *Syracuſe* having defeated the *Carthaginians*, would grant them no peace, but upon condition that they ſhould not ſacrifice their Children to *Saturn*. This was the more generous, becauſe the Conqueror herein had no other end but the advantage of the vanquiſhed. However it is eaſie to make an Apophthegm of this, by changing the Action into Speech; which *Plutarch* hath omitted.

When his Soldiers went not to War, he made

made them cultivate the untilled Lands, to keep them, as he ſaid, from idleneſs, the Mother of Seditions, and make ſome Recompence for the Spoyls of War. Greeks.

Having occaſion for money, he borrowed of his Subjects, and repaid it when the Wars were ended, boaſting that by this means he had an unexhauſtible Treaſure in the Purſes of his People.

While the Gueſts at a Feaſt took an Inſtrument turn by turn to make Muſick and Mirth, he called for his great Horſe, and began to manage it before them, to intimate that a Prince even in times of Peace ſhould make it his Exerciſe and Meditation to prepare againſt a War.

A Curtezan having reproached him for his ſtinking breath, he chid his Wife for not giving him notice of it, that he might have ſought a remedy; but ſhe replied, That ſhe thought all men had been ſo, having never converſed with any one but himſelf. The *Grecian* Dames had no frequent converſation with men, being never admitted at Feaſts and Publick Meetings with their Husbands: Whereas the *Romans* had the ſame Liberty as the Ladies here with us. *Plutarch* attributes this Apophthegme to the Princes Wife that follows. *Gelon's* Wife.

Hieron ſaid, That he was always at leaſure to hear thoſe that would tell him the Truth, and thereby baniſhed all Flatterers, and became of eaſie acceſs to honeſt People. *Hieron.*

He ſaid likewiſe that thoſe that diſcovered Secrets did not only offend thoſe that had entruſted them; but alſo thoſe to whom they were

Greeks. were revealed: For when we would not have a thing known, we do not only hate those that publish it, but those that are made acquainted with it likewise.

Epicarmus. He condemned a Poet to make satisfaction for having spoken somewhat too freely before the Queen; and indeed it was an insolent Fellow, for having once invited him to dinner at a Sacrifice, he told him, you would not invite me to that you made the other day, hinting the execution of some great men. These indiscreet Sallies of the Tongue, produce more hurt to those that speak them, then they do good to them they are addressed to.

Denys the Tyrant. *Denys* the Tyrant besieged in his Palace by a seditious Multitude, cried out, seeing an Oxe knocked down at one blow; who would not venture so frail a thing as life is, for an Empire?

His Son having violated a Woman of Quality, he asked him in passion, if ever he had seen him do the like? That's because you were not born Son of a King, answered he. You will never be the Father of one replied he, if you continue these insolencies. His Prediction was verified, for his Son was dispossessed. These are two excellent Apophthegmes in one.

Seeing in his Son's Chamber one day a great many Vessels of Gold and Silver, which he had bestowed upon him; Thou art not worthy to Reign, said he, since thou hast not been able to make Friends of these things all this while.

His Subjects complaining of a Tax, he increased it so much, that they laughed at the impossibility;

impossibility; 'Tis enough, said he, for this shews they have no more to lose. Otherwise they durst not have derided him. Greeks.

He said to his Mother, who had a mind to marry again in her extream old age; That Princes were able to alter the Civil Laws, but not the Laws of Nature.

He severely punished those that robbed on the High-ways, but pardoned such as pilfered Cloaks in the Night time, to compel his Subjects to keep good hours and avoid debauchery. In the Greek it is, that stole Cloaths, either at the bathing places or elsewhere.

Some body beseeching him to bestow a Talent upon him, and to pretend that he had learned the Secret of him to discover all manner of Conspiracies; He cried out aloud, 'Tis a most important Secret, and bestowed the Talent upon him.

Another desiring to converse with him, asked him whether he had nothing to do? God defend, said he, there being nothing so insupportable as Idleness. Others there are that think nothing so pleasing, but we must distinguish; one may desire to have Leasure, but Idleness is to be hated. It is a common thing to ask what shall we do to pass away the time?

Having been informed that two several Persons had spoken ill of him at time of a debauch; he invited them to Supper, and observing that one of them was very indiscreet and wild, and the other very reserved, He said, that he forgave the first, as having committed

Greeks. mitted the fault by the frailty and lightneſs of humour; and cauſed the other to be put to death, as guilty.

One of his Subjects having concealed a Sum of Money, he cauſed it to be taken from him; but being made acquainted that he had purchaſed a piece of Ground with the remainder, he reſtored it to him again, becauſe he knows how to improve it, ſaid he.

He ſaid, a Prince ought not only to be aware of his Enemies, but of his Friends. It is becauſe thoſe that have the eaſieſt acceſs, may the moſt eaſily deſtroy. But this is trulier ſpoken of a Tyrant, than a lawful Sovereign.

As a Herauld, at a Sacrifice, wiſhed him, according to their Cuſtom, a long Reign; do not, ſaid he, increaſe the rigour of Tyranny, by endeavouring to make it Eternal.

A man condemned to death found a Friend ſo reſolute as to be bound for him, that he might have time to go abroad, and ſettle his Affairs in order, and having ſurrendred himſelf again, *Denys* the Tyrant, admiring the confidence and reſolution of the one; and the faithfulneſs of the other, pardoned the criminal, And for recompence, I only deſire of you, ſaid he, to be received as the third in your Bond of Amity.

Polyxene. Accuſing his Siſter for having contrived her Husbands eſcape. Do you believe me to be, ſaid ſhe, of ſo mean a Spirit, as that I would not have ſtollen away my ſelf from thy Tyranny, had it been in my power.

Denys the Tyrant the younger. His Son ſaid, he entertained men of Learning,

ng, not for any esteem that he had for them, but for the esteem he gained thereby from others. Greeks.

A Grammarian finding fault with his Dialect; There is more to be objected against your Actions, who dare controul a Tyrant even in his own house.

Being driven from his Kingdom, it was asked him, what advantage *Plato* and his Philosophy was to him? They have enabled me to undergo with more patience, replied he, so great a Revolution. Of a King he became a School-master at *Corinth*.

Some body having reproached him, that from being a King he was become a private man; whereas his Father from a private Person had attained to be King. My Father, said he, made himself a King when they were wearied with Popular Government, and I lost my Crown when they began to hate Monarchy. Which is one great reason of the divers changes that happens in Governments. Another time, he replied; My Father left me his Kingdom, but not his Fortune.

Agathocles, from a Potter's Son, becoming King of *Sicily*, caused every day some earthen Ware to be served at his Table; That he might not forget, as he said, his former condition, and incite others to vertue by his Example. *Agathocles.*

Dion having heard that some of his Friends conspired against him: It is better to dye once, said he, than to be troubled always to guard ones self both against ones Friends, and ones Enemies. *Dion.*

After

Greeks. After his Exile, seeing his People murmu
because they made him wait too long at a grea
man's Gate; he said it was not the fault o
great Men, but of Greatness. Because of th
multitude of business which does so much o
verwhelm them.

Archelaus. A King of *Macedon* refused to give a Gold
en Cup to one of his Courtiers, and bestowe
it upon *Euripides*; and as the other wondre
at it, It is because he is as worthy to have it
without asking for it, as you to beg it, and go
without it. Because of the Modesty of the
one, and the Insolence of the other.

His Courtiers murmuring, because some had
thrown water upon him as he passed along the
Streets: How can those offend me, said he,
when they never thought on me? The Greek
expression is, That it was not him they had
offended; but the man they mistook him for.
But it is like it was done without any design,
and that they neither intended it for him, or
any other.

Philip. *Philip* of *Macedon*, as illustrious for his Wit,
as for his Virtue and Fortune, rallying one day
with the *Athenians* for that they every year e-
lected ten Generals, told them they were very
happy in finding so many men fit to be Com-
manders over Armies, whereas in all his life he
could find but one, which was *Parmenion*. E-
very Tribune chose his General, to prevent
them from usurping over the other. In other
respects there is nothing so pernicious as so
many Generals; but they know not who to
confide in, in a Common-wealth.

Having

Having received Accounts of three several good tydings in one day: O Fortune, said he, send me some little misfortune to allay so great happiness. The good tydings were, the gaining of a Battle, the birth of a Son, and the winning of a Prize at the Olimpique Games. Greeks.

Being counselled to place Garrisons in the *Grecian* Cities he had taken, I had rather said he, keep them in their duty by love then through fear, and be beloved all my life, then be feared for a while. Fear lasts no longer then while the dread is upon them, whereas Love continues both in good and ill fortune.

His Courtiers advising him to banish one that had spoken ill of him: That were well indeed said he, to make him go and report the same things all the World over. There is nothing can be more prudent then for a man of judgment to find methods to prevent others from doing him mischief.

Another time endeavouring to oblige him to chastize a man of quality for the same Fact, we must first, said he, consider whether we have not given him just cause; and being informed that he was in some want, and had received no kindness or supply from Court; he bestowed some Favours: which made him turn his railing into praises, and begot another most excellent saying from that Prince. That it was in a Kings Power to make himself be either beloved or hated.

He also said, That he was obliged to the *Athenian* Orators, for giving him occasion to

Greeks. correct his faults, by their often reproaching him of them. Which is another excellent Leſſon for Princes to reform their Conduct inſtead of being in wrath with thoſe that proclaim their Failings.

After the Battle of *Charonea*, as ſome were counſelling him to put all the *Athenian* Priſoners to the Sword, and deſtroy their City, he ſaid, he would not loſe the Theatre of his Glory. Either becauſe they would celebrate his Clemency, or exerciſe his Valour.

He would have encamped in a place of great advantage for ſtrength; when they brought him word the Country was deſtitute of all Forage: What a trouble it is, cried he, that the General of an Army muſt not only take care for his Men, but for Beaſts? The Prince of *Orange* ſaid to this ſame purpoſe, That War was a Monſter, which began to be formed by the Belly, becauſe of the regard that muſt be had above and before all other things for the ſubſiſtance of their Troops.

And indeed it was ſaid that it was not he, but his mony that conquered *Greece*.

Having been told that a Caſtle which he deſigned to attaque was impregnable, he asked whether an Aſs laden with Gold might not get in. This is particularly true in a Civil War, where many change Party for Intereſt, and ſo are the more eaſily corrupted.

He bid *Alexander* gain the affections of the *Macedonians*, whilſt he was not their Maſter, for when he was ſo, they would love him no longer, becauſe of the Taxes and other ſeverities of Monarchies, which makes Princes become hateful, beſides that it is natural not to love ones Maſter.

He

He likewiſe counſelled him to gain the love of the bad, as well as the good Subjects, that he might make uſe of either of them as his occaſions required. He meant it of bad men that had an intereſt and credit; for without that it ſhould be ſaid, to make the one fear you, and the other love you. Greeks.

Being preſent at the ſale of ſome Captives; in an indecent poſture, one of them ſtepping nigh whiſpered him in his ear, to pull down the skirt of his Garment: Let that man be ſet at liberty, ſaid he, for I did not know that he was my Friend.

One of his Friends being dead, and ſome body telling him, to comfort him, that he had lived long enough; long enough for himſelf, ſaid he, but not for me; who have not yet diſcharged the Obligations I owed him.

Having underſtood that *Alexander* was diſpleaſed becauſe he took ſeveral Women, and feared he would beget too many Children. Let him, ſaid he, ſhew himſelf worthy to be preferred. Note that Kings formerly choſe their Succeſſors without any regard to Birthright, as appears by *David*'s advancing of *Solomon*.

He bid him, when he appointed *Ariſtotle* to be his Tutor, learn under ſo good a Maſter to avoid thoſe failings which his Father had fallen into.

One of his Courtiers intreating him not to let Judgment paſs in a Cauſe where the Intereſt of his Friend was concerned; I had rather, ſaid he, that your Friend ſhould loſe his Cauſe, than I my Reputation.

Greeks. His whole Court adviſing him to chaſtiſe the Ingratitude of the *Peloponeſians*, who had publickly hiſſed at him in the Olympique Games: What will they not do, ſaid he, if I ſhould hurt them, when they ſcoff at me though I have done them ſo much good. This reſembles that before ſpoken, of a vile tongue that had ſpoken ill of him, whom he would not baniſh, leaſt he ſhould rail at him all the World over.

One day having lain long in Bed in his Camp, he ſaid he had ſlept his fill, becauſe *Antipater* waked for him, excuſing his ſloth ingeniouſly with the vigilance of his Miniſter.

Alexander having tamed a very wild Horſe, whom none elſe durſt mount. Seek another Empire for thy ſelf my Son, ſaid he, embracing him, for mine is too little.

Another time, he ſaid to him, as he was valuing his own Singing; art not thou aſhamed to ſing ſo well. There are ſome things we ought to be ignorant of, wherein it is ſhameful to be too skilful.

One day having fallen down on the ground, and conſidering the extent of his Body in the duſt, Great Gods, ſaid he, what a little place we take up, and yet the World cannot contain us.

He told his Son, who was endeavouring to win the *Macedonians* hearts by largeſſes; doſt thou believe that a man whom thou haſt bribed, will ever be faithful to thee. Thoſe who are tied by Intereſt, are by Intereſt likewiſe loſt.

Asking ſome *Athenian* Ambaſſadors, after he had given them Audience, whether he could

do

lo them any Service. The greateſt Service you can render us, ſays a Brute, is to go hang your ſelf; at which Words, without being moved, though he perceived a muttering through all the Court; Thoſe that endure theſe Inſolencies, ſaid he, are much more honeſt men, than thoſe that commit them; which was the more to purpoſe becauſe they came to complain of him. Greeks.

Alexander, while a Youth, ſaid his Father would leave nothing for him to conquer, and when they told him, that what his Father gained, would be for him: But I ſhall not have the glory of it, replied he, as eſteeming more the honour than the profit of Conqueſts. *Alexander.*

His Father adviſing him to run at the Olimpick Games, to ſhew his Swiftneſs. I would do it, ſaid he, if there were any Kings to run with me for the Prize, or contend with me.

The Governour of a Place having written to him, that there were brought to him ſome lovely Boys that were to be ſold; he cried out in great anger, hath he perceived any thing in my behaviour that could prompt him to ſend me ſuch a Meſſage. So he was likewiſe diſpleaſed in his Youth, againſt ſome of his People that had brought a young married Woman to lie with him; and turned away one of his Courtiers for having introduced, at dinner time, a Laſs that he entertained under the pretence of Singing. The ſame Principle made him refuſe to ſee the Wife of *Darius*, who was one of the moſt beauteous Princeſſes in the World.

Greeks. His Governour having reproved him for caſting whole handfuls of Incenſe into the fire at a Sacrifice, and telling him that he ſhould avoid being ſo profuſe till he had conquered the Country that produced them. He had no ſooner made himſelf Maſter of *Arabia* but he ſent him a great quantity, with this reproach; That he ſhould not for the future be ſo ſparing, when it concerned the Service of the Gods. I doubt whether ever he was Maſter of *Arabia*.

He bid his Soldiers, at the Paſſage of *Granique*, which was the Limits of the *Perſian* Empire, That they ſhould make merry with what they had then, for the next day they were to be entertained at the Enemies expences.

A Philoſopher whom he loved, having asked him to beſtow a Portion to marry his Daughters, he ſent him fifty Talents, who having told him it was too much, and that ten would have been enough for them to have; But not enough for *Alexander* to give, replied he. However our Gifts ſhould be proportioned according to the Party that receives. But this Prince was exceſſive in all his Actions, whether good or bad.

Another time when his Treaſurer came and acquainted him, that the Philoſopher *Anaxarches* demanded an hundred Talents; for he had commanded that they ſhould give him whatever he ſhould ask; He knows he hath to do with *Alexander*, ſaid he. Another Huff of this Prince coupled with the Impudence of a Philoſopher.

Beholding

Beholding ſeveral Statues in *Milet*, of thoſe *Atheletes* that had won the Prizes in the Olimpick Games. Where were all theſe Bravo's, ſaid he, when your City was taken? Greeks.

He anſwered the Queen of *Caria*, who took a pride in the excellency of her Cooks, and did often ſend him of her Dainties; That he had much better of his own, that his Governour had taught him to eat but little at Dinner, that he might eat well again at Supper, and to march all the Night to get a good Appetite in the Morning.

Darius having offered him ten thouſand Talents, and the one half of his Empire. *Parmenion* was of Opinion he ſhould accept of it, and ſaid, if I were *Alexander* I would do it, and ſo ſhould I likewiſe if I were *Permenion*, replied he. He added, that Heaven cannot contain two Suns, nor Earth two Maſters.

At the Battle of *Arbella*, the Chief Officers complaining of the Soldiers inſolence, who threatned they would have all the Plunder to themſelves. Courage, ſays he, 'tis a ſign of the Victory, for thoſe that talk thus, have no deſign to fly.

The Armies being drawn up in *Battalia*, he ſtroke a Soldier that was mending his Javelin: For this is the time for Fighting, ſaid he, not to be mending or furbuſhing your Arms.

As he was reading a Letter from his Mother, perceiving that *Hepheſtion* overlooked him, and read it likewiſe; he took his Seal from his Finger, and put it to his Lips, to inſtruct him thereby to keep ſecret what he

Greeks. ſaw. This is a dumb Apophthegme.

The Prieſts of *Ammon* having ſtiled him the Son of *Jupiter*; he ſaid, That all honeſt men were ſo, thereby to allay the pride of that Title. In the Greek it is, that all men were ſo by Nature, and the good men by Adoption; which has ſome reſemblance with the Chriſtian Religion.

He ſpake to the ſame ſence when wounded, That it was not ſuch Liquor which flows from the Wounds of the Gods.

He replied to thoſe that praiſed *Antipater* for being very modeſt in his Habit; That within he was all lined with Purple, and the Son of *Antipater* going to careſs before him, one that was beloved by a Muſician, he interpoſed, and cried out, What, ſhall not Friendſhip it ſelf be exempted from your Tyranny?

As he was ſending back to *Macedonia* the maimed and the ſick; a Soldier that was in health having thruſt in his name to follow a Woman whom he loved. We muſt try, ſaid he, to perſwade her to ſtay here; for we cannot compel him.

He ſent home all the *Thebans*, who were taken in *Perſia*, and ſaid, they were to be excuſed for coming thither to ſeek their Fortunes, after their own Country was deſtroyed. Note, that he pardoned no *Grecians* that were found in the King of *Perſia*'s Service.

Having taken an excellent Archer, who could ſhoot an Arrow through a Finger Ring, he commanded him to ſhew his skill before him, and upon his refuſal, ſent him away to be executed;

xecuted; But being certainly informed that Greeks.
proceeded not from disobedience, but a fear
f losing his Reputation, because he had not
ractised it of a long time, he said, he esteemed
im the more for it, and gave him his pardon.

An *Indian* King refusing to give him Battle,
nd saying, they ought to contend with gene-
osity, and not by power, and that the weakest
ught to receive kindnesses from the strongest;
hat is the reason we must fight, said he, that
e may know which is the strongest, which the
eakest.

Being told that such a place was impregna-
le, but he that defended it was a heartless
oldier: Then is it not impregnable, said he.

He told a Governour who had surrendred up
City, which he could not take; That he had
ore reason to relie upon the Generosity of
Alexander, than on the strength of the Works,
nd restored him to the command again.

His Courtiers preferring him above *Hercu-*
s; Not so, said he, for what I have done, hath
een at the head of thirty thousand men, and
hat he did, he did all alone. Not but that
here have been *Herculesses* that have com-
anded great Armys; But the *Greeks Hercules*
as single in the most of his Exploits.

He fined some of his Friends for being too
ntent upon their play, and said, One should
ever make a serious study of a pastime.

He honoured *Craterus* most, and loved *He-*
hestion best; because, said he, this loves *Alex-*
nder, and the other loves the King.

He said of *Xenocrates*, who would not ac-
cept

Greeks.

cept of his Presents, upon pretence that h
had no need of them. Ha, what hath he n
Friends! and added, That all the Treasures
Persia, had not been enough to satisfie his.

He asked of *Porus* how he would be treate
who having told him, as a King. Then to tre
you as a King, said he, I restore thee all thy Te
ritories with an addition of some Provinces.

Because of the ingratitude of Common People.

Knowing that some had spoken ill of him
'Tis the property of Kings, said he, to d
good, and receive no thanks for it. Or, it is
Royal Virtue to do good, without any hop
of a recompence.

He told his Friends when dying, That h
foresaw great Dissentions, and slaughte
would arise amongst them after his Death, a
the disorders of those Divisions would e
crease their sorrow for the loss of him.

He called the *Persian* Ladies, The disease
the Eyes, because of their Beauty.

He thought it concerned his Dignity to l
none but the most excellent Painters and St
tuaries make his Effigies.

Being asked, when dying, where he ha
lodged his Treasure, he replied, they shou
find it in the purses of his Friends.

Some People willing to compound wi
him; I come not, said he, to take what yo
are willing to give me: but to leave you wh
I have no mind to take.

He said he was by so much the more in
debted to *Aristotle*, than to his Father, by ho
much it is better to live well, than to live.

Dragging along the Priestess of *Delphos* t
th

e Temple, to hear an Oracle on a day in Greeks.
hich it was forbidden, ſhe cried out, Thou
t invincible. I will have no other, ſaid he,
nd left her.

Before he went forth to begin his Conueſts, having given all that he had amongſt is Friends; ſome asking him, what he had eſerved for himſelf, he replied, Hope.

Leaning upon one Ear, as he was hearing the leading of a Cauſe, he ſaid, he reſerved the ther intirely for the adverſe party.

Calliſthenes the Philoſopher controuling his ctions, he ſaid, He did not love that Wiſeman, who was not wiſe for himſelf; Becauſe hereby he loſt his Fortune.

His Soldiers refuſing to ſwim over a River, t the attacking of a place: Why ſhould not I wim, ſaid he, & ſo paſſed over upon his Shield.

He cried out, over the Monument of *Achilles*; Happy was this Prince to have had *Homer* or the Trumpeter of his praiſes! Others ſay, *Patrocles* for his Friend, and *Homer* for his Hiſtorian; and having found a little Trunk richly ſet with Jewels amongſt *Darius* his Goods, e allotted it to preſerve *Homer*'s Works in. Another time, when they would have ſhewed him *Paris*'s *Syra*, he ſaid, he would rather ſee *Achilles*'s meaning in *Homer*. One time an expreſs being in much haſt to tell him ſome good News; he asked him, Whether *Homer* was riſen again, as judging nothing required ſuch preſſing haſte, but ſuch like tydings.

He ſaid, He knew he was mortal, by two things, *viz.* Sleep, and the pleaſures or act of Love,

Greeks. Love, becauſe the Senſes are ſuſpended.

He ſaid, If he were not *Alexander*, he would have been *Diogenes*. 'Tis from the ſame root of Ambition to deſpiſe all, or to covet all.

Entring into *Darius* his Tent, glittering with Gold and precious Jewels, he ſaid, This is to Reign indeed. Though there are divers Examples in his Life and Actions, that ſhew how much he deſpiſed ſuch Luxury and Vanity.

He would not take advantage of the Night at the Battle of *Arbella*, becauſe I will not ſteal a Victory, ſaid he.

Antipater making ſome complaints in writing to him againſt *Olimpias*; he does not know, ſaid he, that one tear from a Mother's eye, is enough to blot out all.

Being made acquainted that his Siſter lived a little too freely, let us, ſaid he, leave her, her part of the Regency, Impunity and Licence.

He ſhed ſome tears, when it was ſaid there were divers Worlds; Becauſe, ſaid he, I have not yet been able to Conquer one.

He ſaid, *Homer* had propheſied of him in the Perſon of *Agamemnon*, when he ſaid, That he was equally a good King, and a good Soldier.

The Mother of *Darius* having miſtaken *Hepheſtion* for *Alexander*, becauſe he was a more proper man; he ſaid, ſhe was not deceived, for that he was alſo *Alexander*; Becauſe of the Friendſhip that united them.

Admiring that he ſhould fall aſleep, juſt before the beginning of a Battle: 'Tis becauſe I am come to the end of my labour, ſaid he.

It

was the last against *Darius*. Greeks.

The *Corinthians*, having made him free of eir City, after the Example of *Hercules*, I e nothing of this Honour, said he, but the mparison.

After *Alexander* had distributed all he had a- *Perdicas.*
ongst his Friends, without reserving any ing but Hope: *Perdicas* said, he was content- with that alone also, and returned him his esent again.

King *Ptolomee* eat often at his Friends, and *Ptolomee* Son of *La-*
ade use of their equipage, as not being well *gus.*
rnished himself. His Excuse was, That was more glory to make others rich, than to rich ones self.

Having asked a little Grammarian scoffing- , who was the Father of *Peleus:* The other eturned briskly, who was yours, as a reproach f the meanness of his Extraction; and when is Courtiers wondred that he shewed no re- ntment, when a man will rally, said he, he ust expect to be rallied with again. The me Apophthegm is attributed to *Cicero*: for *Metellus*, asking him by way of scorn, who was is Father? It would be a harder thing to tell ho was yours, said he, because his Mother had n ill reputation.

Another Prince of the same name, said, *Ptolomee.*
hat the greatest unhappiness of Tyrants *Philadel-*
was, that they must ever suspect the greatest *phe.*
(or bravest) men, and be compelled to make hem away. This is true only in Elective Em- ires, where every one has a right to pre- end.

His

Greeks.

Xenophanes. His Son *Xenophanes* being rallied at, beca
he would not play at a forbidden Game; '
not, ſaid he, for fear of loſing my Money, b
my Honour.

Antigonus. *Antigonus*, ſet every Engine at work to e
rich himſelf, and when they reproached hi
that *Alexander* did not uſe to do ſo; Th
was becauſe he reaped, ſaid he, and I can b
glean.

Finding his Soldiers playing at Tennis
armed, he ſent their Officers to make men
with them, and being informed that they we
drinking too freely, he caſhiered them, and p
thoſe Soldiers into their places: Becauſe, ſa
he, thoſe deſerve beſt to Command, who
their duty beſt.

Admiring that he grew very mild in his o
Age, having been very rough in his young
days; That's becauſe I would endeavour t
preſerve that with gentleneſs, which I gaine
by force, ſaid he.

His Son inquiring one day of him, when h
would decamp: Art thou afraid, ſaid he, tho
ſhalt not hear the ſound of the Trumpet
This ſhews it imports a General to keep hi
Marches ſecret.

Sending him to *Greece* to ſet them at liber
ty, he ſaid, That Province was like the Theatr
of the whole World, from whence his Glor
would be ſeen over all.

After his recovery from a fit of ſickneſs, h
ſaid, That it had been an Advertiſement of th
Gods to let him learn that he was mortal.

A Poet having called him the Son of a God
My

Valet de Chambre, ſaid he, knows the con- Greeks.
try full well.

A Flatterer telling him, that the Will of a King was the Rule of Juſtice; Say rather that Juſtice is the Rule to the Will of Kings, replied he.

His Brother deſiring he would in private determine a cauſe he was concerned in: It were better it ſhould be before the whole World, replied he, to demonſtrate I will do nothing unjuſtly.

Incamping in the Winter time, in a place that was inconvenient, he ſaid, to ſome Soldiers whom he over-heard murmuring near his Tent. Go farther off and complain, leaſt I be obliged to puniſh you.

He ſaid, to one that made a harrangue to him in a bombaſt flattering ſtile; Art thou not aſhamed to ſpeak to me as if I were a Fool?

A Cynique begging a Dragm of him; That's too little for a King to beſtow, ſaid he; and when the other had deſired him then to give him a Talent; That's too much, ſaid he, for a Cynique to receive. The *Medium* had been to give more than the firſt, leſs than the laſt.

A piece of about ſeven pence.

Two hundred Guineys.

His followers counſelling him to put a Garriſon into *Athens*, to be a Bridle to *Greece*, he anſwered, There could be no ſtronger Garriſon than the affection of the People.

Pyrrhus challenging him to come down from the Mountains, and he would give him battle, he ſaid, he made War as his own Judgment guided him, and not as his Enemy would have him; and that if *Pyrrhus* were weary of his life,

Greeks. life, there were a thousand ways to death. A other, on the like occasion said; If he be great a Captain, let him force me to co down. Notwithstanding he affirmed that *Py rhus* would be the greatest Soldier of his tim if he lived to mature Age.

In the height of his Conquests, some bo having dedicated a Treatise of Justice to hi This is very proper to him, said he, while I a usurping the Rights of other men.

His Son at his return from hunting, comi and embracing him while he was giving Aud ence to some Ambassadors: Tell this, said h to those that sent you hither. There bei nothing that can better establish a Thron than the mutual love of the Royal Family.

His Son *Aleione* being very harebrain'd, w killed in a Fight; This happ'ned somewh later, said he, than I expected, or, than he d fired.

He said, to another that shewed himself v ry proud, do you not know that Royalty is b a brave slavery; and another time, That if on knew the weight of a Crown, they would b afraid to set it on their heads. In the Greek i is, they would not vouchsafe to take it o from the ground.

Demetrius. *Antigonus* having dream't, that *Mithridat* had reaped a golden Harvest, resolved to mak him away, and communicated it to his Son *De metrius*, after he had made him promise not t divulge a word of it. But *Demetrius* who loved *Mithridates*, led him out immediately t walk upon the Sea Sands, and wrote thereon with

ith the point of a Javelin, Begone, *Mithri-* Greeks.
tes; so that he made his escape to *Pontus*,
here he was chosen King. If equivocations
e at any time lawful, 'tis in such cases where
man's life is concerned.

The *Rhodians*, having intreated him to pre-
rve a Picture of *Protogenes*, which he had
ken in their Suburbs, he said, he would keep
as inviolably as his Fathers.

Having taken the *Athenians* by Famine, he
used them to be assembled in their Publick
lace for Spectacles, where while they dread-
l some exemplary punishment for their re-
olt, he told them, That he bestowed five
housand measures of Corn upon them to re-
eve their misery; and happ'ning to pronounce
me word amiss at the same instant, and the
eople reproving him for it openly, he added,
nd I will give you as much more, for your
ood Instruction. Many would have been
ngry at such a publick reproof, and have re-
alled his Guift, instead of increasing it; so
hat this is an Example of Clemency, of Libe-
ality, and a greatness of courage.

It was said of his warlike Engines, in which
e was very intelligent, That they begot ad-
iration amongst his Friends and astonishment
n his Enemies.

Demetrius being taken by *Seleucus* sent word *Antigonus.*
o his Son, that he should give no credit to his
Letters; But that young Prince was so sensibly
concerned for the imprisonment of his Father,
hat he wrote to *Seleucus* with more Generosity
han Prudence, that if he would set him free,

Greeks. he would ſurrender both his Perſon and Dominions into his power.

His Pilot telling him, juſt at the beginning of a fight, that the Enemy was ſtronger than he; For how many do you reckon me, ſaid he?

A Soldier deſiring the ſame allowances which one had, who had done eminent Service: It was not the recompence of his Family, but his Valour, ſaid he, and refuſed him.

Zeno, whom he eſteemed above all the Philoſophers, being dead, he ſaid, He had loſt the Witneſs of his Actions, and the Theatre of his Glory.

Lyſimachus. *Lyſimachus* being conſtrained to give up himſelf, and his whole Army, for want of water; cried out, having drank, great Gods, for what a ſmall matter I have loſt my Liberty and Country!

Antipater. *Antipater* having heard of the Murther of *Parmenion*; If he were guilty, ſaid he, in whom ſhall Princes confide? and if he were innocent, where is the Prince we can confide in?

He ſaid of *Demades* and *Phocion*, That he had two Friends of a direct contrary humour, for he could never ſatisfie the one, nor ever get the other to accept of any thing.

Antiochus. *Antiochus* ſent his Letters into all Parts, at his firſt acceſſion to the Empire; That if there came any Orders from him contrary to the Laws, they ſhould not obey them. He likewiſe withdrew himſelf from *Epheſus*, fearing the great Beauty of *Diana*'s Prieſteſs ſhould tempt him to violate her.

Antiochus

Antiochus ſurnamed the Hawk, put himſelf to Mourning upon the report of the death of his Brother though they made War againſt each other, and being after aſſured that he was living, he cauſed publick Thankſgiving and Rejoycings to be kept; To ſhew, ſaid he, that the Law of Nature yet ſubſiſts, amidſt our diſorders. What was rare in thoſe days, is now grown common. Greeks. *Antiochus Hierax.*

A report being brought to *Pergamos* of the death of *Eumenes*, his Brother *Attalus* ſeized immediately on the Empire, and married his Widdow; But the News proving to be falſe, he laid down the Crown; and went to meet him in the habit of a private Perſon, of which *Eumenes* took no other notice, but only whiſpered in his Ear; another time, be not ſo haſty to marry my Wife, till you have ſeen me laid in my Grave. He never after ſhewed any more reſentment, and at his Death left him his Wife, and his Empire. *Attalus* on the other hand did never raiſe any Children, but reſtored the Diadem to the Son of *Eumenes*, as ſoon as he was of Age to Govern. It would be difficult to find two ſuch rare Examples, the one of Acknowledgment, the other of Moderation. *Eumenes.*

He was wont to tell his Brothers: If you treat me as your King, I will treat you as Brothers; and if you treat me as a Brother, I will treat you as I am King. To teach them to obey him.

Pyrrhus ſaid, He never had taken ſo many Cities by force, as *Cineas* had taken by cunning. *Pyrrhus.*

Greeks. The Inhabitants of a Town beſieged, havi
railed at him bitterly a thouſand times duri
the Siege, he told him, as he was ſetling the
after the place was taken; That they had gre
need of Maſters to teach them to rule the
Tongues.

Being asked which of two excellent Muſi
ans he liked beſt, he anſwered, The Gener
Polyperque; to ſhew that Kings ought to eſtee
brave men, and not Fidlers.

One who had never been in the Wars, pr
miſing to inſtruct him in the Military Art,
told him, That he never valued a General, wh
had never heard the ſound of a Trumpet.

He ſaid, after the gaining of two battles
gainſt the *Romans*, I am loſt if I gain a thir
becauſe they had coſt him ſo many men; a
therefore, admiring their Valour, he ſaid, th
he could eaſily conquer the whole World wi
the *Romans*, or the *Romans* with him. Othe
improperly attribute this to *Antiochus*, wh
was no great Soldier.

He ſaid, when he quitted *Sicily*, I leave
brave Field of Battle to the *Romans*, and t
Carthaginians; which proved true in the E
vent.

He bid thoſe Commiſſaries whom he ſent t
raiſe Forces be ſure to chuſe proper and luſt
Fellows, and he would take care of the reſt,
if courage and skill proceeded only from exe
ciſe which is not always ſo.

Being entred into *Athens* to Sacrifice, h
praiſed the *Athenians* for the confidence the
had in him; but withal told them, that an
the

her time they ſhould have a care of letting in Greeks.
ny one that exceeded them in ſtrength.

Having pillaged *Laconia* by ſurprize before ny War declared, he anſwered the *Lacedemo-ians* who made Complaints to him, that he id not uſe to divulge his ſecrets to any body.

His Children deſiring to know of him at he time of his death, to whom he left his Empire; To him, ſaid he, that hath the harpeſt Sword. Though this were true in ome ſort, it was ill in the mouth of a Father, who thereby kindled the Flames of a Civil War in his own Family.

The great *Antiochus* having ſtrayed from The Great *Antiochus.*
is Company at a hunting, betook himſelf to little Caban, where ſome People, who knew im not, diſcourſed of him, ſome extolling his ood Nature, others ſaying that his Servants rought upon it to ill purpoſes, and that he pent too much of his time in hunting; he at is return to his Company, told them, he had ever heard ſo much truth ſpoken as that lay.

At the Seige of *Jeruſalem* the *Jews* having deſired ſeven days Truce to celebrate their reat Feſtival, he not only granted their re-ueſt, but would needs honour that Ceremony n Perſon, and himſelf conducted in great Pomp to their very Gates huge quantities of ncenſe and Victimes; which touched them ſo enſibly, that they ſurrendred to him, as ſoon s the Feſtival was over. To make an Apoph-hegme, we ſhould make him tell what he did, ut that would leſſen it.

Greeks.

The *Romans* having lopp'd off a part of h Empire, he ſaid, He was obliged to them ſo having diſcharged him of a great portion o his care. Though this is truth, yet Princ do not lay aſide thoſe burthens till they nee muſt.

Piſiſtratus.

Piſiſtratus Tyrant of *Athens*, finding h Friends revolted, who had ſeized on a For treſs, went and found them with his little R tinue, and when they inquired of him what h intended to do; Remain with you here, ſai he, or get you to return with me.

Knowing that his Mother loved a youn man, who durſt hardly viſit her out of the ap prehenſion he had of him, he invited him t Supper, and having treated him well: Here after, ſaid he, ſhew your ſelf more complaiſan towards my Mother.

Another that was one of the fineſt ſhaped me in the City, having been ſo inſolent as to kis his Daughter in the open Street, and the Mo ther deſiring he would reſent it; If we pu niſh thoſe that careſs us, ſaid he, what ſhall we do to them that hate us. This was but a co lour to excuſe the capriciouſneſs or paſſion o the young man, whom he preſently ſent for to beſtow his Daughter in Marriage on him.

Some debauched Fellows having done an in jury to his Wife, and coming the next day to beg his pardon; You are miſtaken, ſaid he, my Wife was not out of doors yeſterday; but be more modeſt another time. There is no pleaſure in owning to have received an affront, and eſpecially in ſuch caſes; and therefore *Ca-*

ſar

r deni'd that his Wife was guilty, though he well knew the contrary, and was divorced rom her for that reaſon. Greeks.

Going to marry a ſecond time, his Children ame and asked him, whether they had given im any juſt cauſe to complain; It is ſo far rom that, ſaid he, that I find you ſo good, I am reſolved to get more ſuch as you are.

Themiſtocles his Tutor, was wont to ſay of him, that he would prove either the Safeguard or the Ruine of his Country, and compared him o a fiery Horſe, that proves extraordinary good when reclaimed. *Themiſtocles.*

Having forſaken his debauchees, and become more vigilant after the battle of *Marathon*, he ſaid, that the Trophies of *Miltiades* would not ſuffer him to reſt.

Being asked one day, whether he had rather be *Homer* than *Achilles*; That's as if one ſhould ask, whether I had rather be the Herauld than the Conqueror. He alluded to the Publick Paſtimes, where the Conqueror was proclaimed by a Herauld.

In his Wars with *Xerxes*, he gave money to him that commanded in *Athens*, upon condition he ſhould renounce the Office of General, leſt, ſaid he, he ſhould ſpoil all by his Avarice and Cowardize.

When *Adimant* would have deferred giving battle, alledging, that he that ſtarted too ſoon in his race, was to be puniſhed; But he that ſets out too late, replied he, never gains the Crown.

He ſaid, That the way which leads to Hell,

Grecks. was more to be wiſhed, than that which lea
to Honour: Becauſe of the bryars one mee
with in the management of publick Affair
Nevertheleſs he called idleneſs the Grave
the Living.

The People having raiſed him to Dignitie
after they had taxed him of Infamy, he ſai
He could not love thoſe that made uſe of th
ſame Veſſel to ſuch contrary purpoſes.

Before he began his march againſt the *Per*
ans, he ſaid to the People who were lookin
on a Cock-fighting; That thoſe Creature
though ſo valiant did not fight for their Cou
try, but only for their Honour. Thereby t
encourage them, to ſhew the greater courag
againſt their Enemies.

The General of the *Lacedemonians* lifting u
his Staff againſt him; Strike, ſaid he, ſo yo
will hear me.

An Inhabitant of a ſmall Village, reproach
ing him that he owed all his Glory to *Athens*
'Tis true, ſaid he, that I ſhould never have at
tained to Greatneſs in your City, nor you i
mine.

Simonides the Poet requeſting ſomewhat o
him that was unjuſt; as you would be no good
Poet, ſaid he, ſhould you deviate from the
rules of Poetry; So ſhould I be no good Judge
if I prevaricated from thoſe of Juſtice.

One telling him, He might be the firſt in the
Republick, provided he would eſpouſe no Par
ty; he replied, he deſired not a Dignity,
wherein he could not oblige a Friend, and diſ
oblige an Enemy, which is a little contrary to
the

Greeks.

he Definition he gives before of a good Judge; or to take it ſtrictly, a publick Perſon ought ot to have either Friends or Foes. Therefore one of the Ancients renounced all Friendſhip at his entrance to the Government: And *Ariſtides* declared he was of no Cabal that he ight authorize no injuſtice.

His Daughter being courted by a Fool, and y an underſtanding man, the firſt being rich, he other having no wealth; he took the man f Parts for his Son-in-Law: For I had rather, aid he, have a man that wants an Eſtate, than n Eſtate that wants a man.

Expoſing a Country Houſe to Sale, he ſaid, had a very good Neighbour, ſo much he hought that particular to be conſiderable. Hiſtory tells us to the ſame purpoſe, that a Prince after a Battle, beholding a Gentleman ſo grievouſly wounded, that his very Bowells hung out of his Belly, and ſome bemoaning his ſad condition, he ſaid, It was yet a worſe thing to have an ill Neighbour.

To one that would inſtruct him in the Art of Memory, he ſaid, he rather deſired that of forgetfulneſs. Becauſe of thoſe Misfortunes which happen dayly, the remembrance whereof is troubleſome.

He ſaid, there was no Muſick ſo pleaſing, as to hear ones ſelf praiſed in publick; and having been received with great Acclamations at the Olimpique Games; He told them, he was fully recompenced for all the Services he could ever render to *Greece*; Or that he had ever done them.

He

Greeks. . He would not ſuffer *Hieron* to aſſiſt at the Sports, becauſe he would not help the Greeks with his Forces againſt the *Perſians*, and ſaid It was not reaſonable that he who would never ſhare in their Dangers, ſhould partake of their Pleaſures.

After a Victory marching over the Spoils of the Enemy, he bid one that followed him take up ſomething for himſelf, becauſe you are not *Themiſtocles*. It does not become a General to load himſelf with Plunder.

Finding they had little reſpect for him after the War was ended, he ſaid, he was like those great Trees which ſtand on the Plains, whom none regards, but to find ſhelter when a ſtorm ſurprizes them.

Being arrived in *Perſia*, he deſired a year's time of the King to learn the Language, that he might converſe perſonally with him, becauſe a man expreſſes himſelf but by halves with an Interpreter; and having been ever overwhelmed with all ſorts of favour and kindneſs, he cried out, I had been loſt, if I had not been loſt! as much as to ſay, he owed his good Fortune to his Baniſhment.

Myronides. The General *Myronides* having cauſed it to be proclaimed, that every one ſhould be in readineſs for an enterprize, found at his ſetting forth that he was followed but by a very few, and being adviſed to ſtay for the remainder; all thoſe that are to be of the Party, are here already, ſaid he,; Either not to delay the Execution; Or, that he had little reaſon to value the help of thoſe that came ſo ſlowly to the Randezvouz.

Ariſtides,

Greeks.

Ariſtides.

Ariſtides, ſurnamed the juſt, was a mortal enemy to Cabals, to avoid, ſaid he, the authorizing of an Injuſtice.

Going an Embaſſy with *Themiſtocles*, who was his Enemy. Let us, ſaid he, lay down all our quarrels here, leſt they ſhould prejudice the publique Affairs; and at the breaking up of an Aſſembly, where they had thwarted each other out of jealouſie, he declared, they would do very well to throw them both into the River, becauſe their enmity did hurt to the good of the Commonwealth.

Having been condemned to pay a Fine by the contrary Faction, the People of reputation did not only cauſe his Fine to be taken off, but made him be continued in the management of the publique Treaſury, where ſhewing himſelf more favourable and eaſie to thoſe that brought in their accounts, he was the third time elected Chief Treaſurer; But he told them, that he was more aſhamed of his Election, than his Condemnation, becauſe he had been condemned only for having done his Duty, and was elected becauſe he was grown remiſs. And upon the Commiſſion he had to allot the Sums which were to be impoſed on all the *Grecians*, for the Wars againſt *Perſia*, he ſhewed himſelf ſo little inclined to enrich himſelf, that he expended of his own.

He ſaid to a rich man, who reproached him of Poverty; Thy Riches does thee more hurt, than my Poverty does me.

He hindred the People from condemning a Criminal upon his bare word, and would needs have

Greeks. have them try him by due Form of Law; For fear, said he, they should make this a Precedent in favour of some hereafter that may have less honesty.

Being Judge in a Cause, where one of the Parties alledged that his Adversary had spoke several injurious things against *Aristides*. Hold, said he, there is nothing in this Cause that concerns me, but your self.

Going into Exile, he besought the Deities that the Affairs of his Country might be so prosperous, that they might have no occasion to recal him, which they did soon after. Whereupon, he said, That he was not troubled he had been banished, for his own sake but for the Honour of his Country.

Themistocles having somewhat to propound which much imported to be kept secret, the People obliged him to communicate it to *Aristides*, who having heard what it was, said, There was nothing could be more advantagious, nor more unjust. It was to have burned the *Grecian*'s Fleet that lay in Port, which was not put in execution.

Themistocles scoffing at his being so sparing, and saying that to be able to keep money close, was the vertue of a strong Chest, and not of the General of an Army, he replied, That without this, all the other Vertues would prove useless, because there was still need of money to make them effectual.

Pericles said, that when ever he took the Command upon him, he made this Reflection, That he was going to Command a Free People,

and

nd which was more, *Greeks* and *Athenians*, That is to ſay, as free as men could be. Greeks.

He prayed the Gods, before he mounted he Tribune, that no Word might ſlip from im, that could ſcandalize the *Athenians*, or urt either the publick or his private Affairs.

One of his Friends intreating him to make falſe Oath in his Favour; We are Friends, aid he, but no further than to the Altar.

The Poet *Sophocles*, who was his Collegue, aying, at the beholding a Beauteous Woman: Ah, how handſome ſhe is! A Magiſtrate, ſaid he, ought not only to keep his hands pure, but even his Eyes and Tongue.

Being accuſed for conſuming the publick Revenue in Offerings, and conſecrating the beſt things to the Gods. Will you, ſaid he, let me put in my name inſtead of yours, and I will pay the charge with my own money, which the People refuſed.

The Soldiers being aſtoniſhed at an Eclipſe of the Sun juſt before the beginning of a Naval Fight, he held his Cloak before the Pilot's Eyes, and asked him if that were not a mighty Prodigy. It is cauſed by the Interpoſition of the Body of the Moon; yet, the Ignorance of thoſe things formerly begot much Conſternation.

Alcibiades not returning from an amorous Adventure, he would not ſuffer him to be trumpetted; Becauſe if he be dead, ſaid he, that would but make it known a day or two the earlier, and if he living, it would confound him with ſhame. As was their Cuſtoms.

The

Greeks. The People would have obliged him t
ſpeak in Publique of a buſineſs wherein he w
not prepared, but he excuſed himſelf, eithe
out of reſpect, as he would have it believe
or to keep up his credit. The ſame thing
related of *Demoſthenes*.

Alcibiades. *Alcibiades* ſaid, That he led the Life of C
ſtor and *Pollux*, being in the Heavens, when h
was well in the Peoples thoughts, and in He
when he knew the contrary. Thoſe *Hero*
were turn by turn in Heaven and in Hell.

He uſed to ſay, he wondred not, that th
Lacedemomians deſpiſed Death, ſince their wa
of living was ſo miſerable; Becauſe of thei
wretched food, and rigorous uſage.

Wreſtling with one, he bit him by the hand
and the other upbraiding him, that he bit lik
a Woman; No, ſays he, but like a Lyon.

It is ſaid, that he cut off the tail of a Do
of his own of great value; That ſo the Peo
ple having that to talk of, ſaid he, may no
mind the other things I do; but there is no
thing makes men diſcourſe more of us than ſuch
extravagancies.

Coming one day into a School where they
inſtructed Youths, he asked the Maſter for a
Homer, who telling him, he had none, he gave
him a box on the Ear. This is a mute A-
pophthegm, where the box on the Ear muſt
paſs inſtead of Words ſpoken, to ſhew the va-
lue ſhould be held of *Homer*.

The *Athenians* having recalled him from his
employment for ſome Capital Crime, he ſlipt
away in his return, and being asked, if he
doubted

ubted of Juſtice, he ſaid, I would not truſt Greeks.
y own Mother, where my life is concerned,
r fear leſt by a miſtake ſhe ſhould take the
ack Bean for the white; the firſt being the to-
n of condemnation, the other of abſolution.

Being informed that they had condemned
m to death; I will make them know, ſaid he,
at I will live yet, and going over to the Ene-
y, was the occaſion of many troubles to the
ate.

Applying himſelf to Eloquence, inſtead of
uſick, which was in Vogue in thoſe Days:
et thoſe ſing, ſaid he, that cannot ſpeak.

The General *Lamachus* chiding an Officer *Lamachus.*
ho had failed in his Duty, when the other aſ-
red him, he would do ſo no more; War,
id he, allows no time for repentance.

Iphicrates fortifying his Camp in a place *Iphicrates.*
here there was no appearance of danger,
id, to thoſe that wondred at it; 'Tis an ill
xcuſe for a General to ſay, I did not imagine
.

He was wont to ſay, that an Army was to
e formed like a Human Creature, and ought
o have the main Body compoſed of Foot well
rmed, and the Wings lightly armed, the Ca-
alry for Legs that they might run every where
pon occaſion, and a good General for its
Head.

Taking great care to range his men well in
is Service againſt the *Barbarians*; It is be-
cauſe I fear nothing ſo much, ſaid he, as that
hey will not know that I am here, to aſtoniſh
hem by his Preſence, and Reputation.

Being

Greeks. Being haled to Juſtice in a time of W
Unhappy man, ſaid he, to his Accuſer, thus
oblige my Citizens to ſit in Judgment upon m
inſtead of marching under my Conduct again
the Enemy.

He ſaid, it was neceſſary to excite the Sold
ers to the love of Money and Pleaſures, b
cauſe that made them have the more courag
to gain wherewith to ſatisfie their deſires.

A Sot of a good extraction reproaching hi
of the meanneſs of his Birth; I ſhall be th
firſt of my Race, ſaid he, and you the laſt
yours.

An Orator bawling out to him in an Aſſem
bly; What art thou, to ſhew this Vanity? an
proceeding to a tedious enumeration of all th
Offices in an Army: I am none of all theſe
ſaid he, but him that commands them all.

Timotheus. Some that envied the Glory of *Timotheu*
having painted him ſleeping with a ——
in his hand, where the Cities came and wer
taken: If I take Cities ſleeping, ſaid he, wha
cannot I do when awake? 'Tis the mark of a
good Apophthegm to retort their own Argu
ment upon them.

He called money the Soul and Blood of ci
vil Life, and ſaid, that thoſe that were depri
ved of it, were like the dead, without action.

Or, were not ſubject to be repented of. That thoſe that were not contented with a
ny thing, thought nothing diſhoneſt.

He ſaid, to *Plato* who had entertained him,
That ſuch Feaſts as his, were not only pleaſing
on the ſame day they were made, but the next
day alſo: Becauſe of the loathing that follows
others.

A

A General glorying in his Wounds, he ſaid; Greeks.
ſhould be aſhamed, to have been wounded in
our place: To ſhew that a General ought
ot to hazard himſelf too confidently, his
hole Army depending on his ſafety. In the
reek it is, when I commanded the Army, I
as aſhamed that a Dart fell too near me.

Some body ſaying that *Cares* was a good
eneral; Not ſo, replied he, but a good Soldi-
ier. To hint that he wanted the qualificati-
ns for a Commander.

Chabrias affirmed, the fitteſt to command, *Chabrias.*
ere thoſe that beſt knew the Enemy.

He likewiſe acknowledged, That he eſteem-
d more an Army of Deer, commanded by a Or, a Hare.
ion, than an Army of Lions, commanded by
Deer, to ſhew of what importance a good
eneral is, not ſo much for Valour as for Con-
uct and Diſcipline.

Hegeſipus, animating the *Athenians* againſt *Hegeſipus.*
hilip of *Macedon*; We ſhall draw great
lagues upon our ſelves, ſaid one, if thou art
elieved; and much greater yet, replied he,
f I am not believed, meaning their ſlavery.

Pytheas offered to harangue in publick, to *Pytheas.*
revent their allowing divine honours to *A-*
exander, when ſome, crying out, you are too
oung: Him whom you would make a God,
eplied he, is younger yet than my ſelf.

Phocion ſeeming to ſtudy in an Aſſembly, they *Phocion.*
asked him the reaſon: I am thinking, ſaid he,
whether I cannot leave out ſomething of what
have to ſay to the *Athenians*. the ſhorteſt
Speeches being the beſt.

Greeks. The Oracle having answered, That there was a man in the City that found fault with every thing: Do you trouble your heads about that Sirs, said he, 'tis I that cannot approve of any thing that is done here.

The People, one day, seeming to applaud what he had spoken to them, he asked, whether he had not let slip some foolish word or other, so much did he suspect their approbation.

The *Athenians* going about to get a voluntary Contribution towards their Sacrifices: It were a shame, if I should give you any thing and not pay this man, said he, shewing his Creditor.

The People will murther thee, if ever they grow into fury, said *Demosthenes* to him; and thee when they recover their reason again, said *Phocion*.

That Orator exclaiming against *Alexander* who was falling like a torrent upon *Thebes*: Miserable man, said he to him, to exasperate a young discontented Prince against thy Country, who has his Sword in hand.

Beholding an Army of Soldiers that were too gawdily cloathed, he said they were fit for a Show, but not for a Fight.

His Friends advising him to forbear giving a Visit to a vicious Rascal in Prison, who intreated him to come; Where can I better go to see such an ill man, said he, than in a Prison being glad he was there.

The *Athenians* railing against those of *Byzantium*, who would not admit their Soldiers: 'Tis

'Tis not thoſe Allies are to be blamed for their Greeks.
ſuſpicion: but your Generals that gave them
cauſe for it; and being elected in the ſtead of
him that commanded before, they were re-
ceived without any difficulty.

Obſerving a Soldier who was advanced out
of his rank, return nimbly into his place upon
ſight of the Enemy, he told him, chidingly,
that he could neither keep the place his Cap-
tain had given him, nor that he had taken him-
ſelf.

The Ambaſſadours of *Alexander*, bringing
him a Preſent from their Maſter, he asked them,
wherefore he ſent that preſent to him only?
'tis becauſe he finds you an honeſter man than
the reſt, ſaid they; let him give me leave to
be ſo ſtill, replied he, becauſe Preſents cor-
rupt us.

The People making ſome ſcruple of ſend-
ing ſome Gallies to that Prince which he requi-
red of them; I muſt adviſe you, Sirs, ſaid he,
either to be the ſtrongeſt, or be Friends with
thoſe that are ſo.

Upon the news of his death, the Orators
calling aloud to take up Arms; If he be dead,
ſaid he, to day, he will be dead likewiſe to
morrow, without all this great haſte of taking
up your Arms.

An Orator having perſwaded the City to a
War by very ſpecious pretences and fair hopes,
he told them; Thoſe fine Speeches were like
Cypreſs-Trees which are lofty and beautiful,
but yield no Fruit.

Their firſt ſucceſs proving favourable, the

Greeks. People asked him, if he were not joyful; Ye
ſaid he, but I do not repent of what I ſaid.

The *Macedonians* being come into the Cou
try with their Forces, he went forth again
them with all the ſtrength of their Youth
and finding every one would needs give hi
counſel: Great Gods, ſaid he, what a man
Captains, and how few Soldiers? It appears b
this, and by *Thucydides*, that there is no Pe
ple reſembles the *French*, ſo much as the *Ath
nians*.

A while after the *Athenians* having been d
feated and compelled to receive a Garriſo
when he who commanded would needs ma
him a Preſent; I refuſed *Alexander*'s Gifts, ſa
he, and added upon a juſter occaſion.

Antipater endeavouring to oblige him
ſomething againſt his Will, he told him, O
cannot be both a Friend, and a Flatterer.

The People having made choice of him f
their General, he made Proclamation, that
ſhould take up Arms, not excepting thoſe
Sixty years of Age; and theſe alledging th
were exempted by the Laws; and yet they
not exempt me, ſaid he, who am above Fou
ſcore.

A corpulent man perſwading them to W
againſt his Opinion, and being conſtrained t
drink ſeveral times, becauſe of the heat; Wh
will this man do in a Battle, ſaid he, who ſwea
ſo much with talking only.

Being condemned to death with his Part
as he went to Execution in the midſt of the
Lamentations, without a word ſpeaking,
Raſca

aſcal came and ſpit in his Face: Take hence at inſolent fellow, ſaid he, without being otherwiſe moved; and it had been obſerved, at he was never ſeen to laugh or cry. Some ill affirm that he ſaid, How ill favour'dly that ellow gapes, or ſneezes, and attributes it to *riſtides*. Greeks.

A wicked wretch deſpairing to dye at the me time; Are you not happy, ſaid he, to dye Company with an honeſt man.

Being ready to take the poyſon, ſome body sking him, if he would ſay nothing to his on? Let him never deſire to revenge my eath, replied he.

He ſaid, It was better ſleeping in peace on he Earth, than lying unquiet on a ſoft bed.

That we muſt do our Duty, and all the reſt vas nothing.

That it was difficult to act ſeveral Parts.

That we muſt promiſe little, and perform it; ut we do the quite contrary.

That when one eats more than one ſhould, One hath more Diſeaſes than can be cured.

That he left his Son Eſtate enough, if he were wiſe, and if he were not ſo, all that could e left him would ſignifie nothing.

Nicoſtrates, General of the *Argiens*, ſaid to King *Archidamus*, who ſollicited him to do ſomewhat that was unjuſt; You are not of the Race of *Hercules*, who travelled over the whole World to puniſh the wicked, ſince you endeavour to corrupt the good. *Nicoſtrates*

Epaminondas acquitted himſelf very well in an employment put upon him, though it was *Epaminondas*.

Greeks. an Office beneath him; and said in his own defence; It was the man that made the Office considerable, and not the Office the man.

He would not allow for so much Oyl, in an account brought him for a Feast; Because said he, it is impossible that we should have eaten so much and not be sick with it.

He withdrew from a sacrificing Feast, because of the great Pomp and Splendor, saying they called me to a Sacrifice, and I meet with a debauch.

Walking very pensively one time, when all the City was rejoycing he told those that asked him the reason of it; I am sad, that you may take your fill of Mirth.

He would not render up a Criminal to *Pelopidas*, but did it to a Curtizan, giving this reason, that it was a fit Present for a Curtizan, but not for the General of an Army.

The *Lacedemonians* having declared War against *Thebes*, having gotten divers Oracles, some favourable, others not, he put them some on one side of the Chair, others on the other hand, and said; If you behave your selves well, these are for you, shewing them the good ones, if not you must expect the others: Like a good Politician, he makes our good or evil Fortune depend on our Actions, not our Actions on them.

It hapning to thunder extraordinarily, whilst he was marching an Army, some having inquired of him what that signified; That our Enemies are astonished, replied he, and shewed where they had entrenched themselves upon

pon the Hills, like men that were afraid; or, Greeks.
n diſadvantageous ground, like People that
new not what they did.

He owned that the Battle of *Levetres* did
ot pleaſe him ſo much for its importance, as
or the having gained it in his Father and Mo-
hers life time.

Appearing melancholy and thoughtful the
ext day, againſt his wonted Cuſtom, asking
im the reaſon; It is to allay, replied he, the
xceſs of Joy I felt yeſterday.

The General of *Theſſaly* having ſent two
houſand Crowns to him, to defray the expence
f an Enterprize which they had contrived
ogether, as knowing that he was very poor;
e quarrelled at him for it, as if he would have
orrupted him, and ſatisfied himſelf with bor- Thirty or
rawing ſome ſmall matter of a Friend of his forty Shil-
or that purpoſe. lings.

He refuſed *Darius* his Preſents with the
ame Moderation, ſaying, he ought not to do
t, if he deſired nothing but what was juſt from
im; if not, all the Riches he had could not
corrupt him: Or, it is to no purpoſe if he be
our Friend, if not, I can never be his; but this
is to be found elſewhere.

Being informed that a Soldier had enriched
himſelf by the ranſom of a Priſoner: You are
now too wealthy, ſaid he, to be a Soldier, go
and ſet up a Tavern in ſome good City. As
a Soldier too much at eaſe is not fit for the
War.

Talking how the *Athenians* were entred in-
to *Peloponeſe*, excellently well armed: A good

Greeks. Muſician, ſays he, never dreads to meet anothe provided with a good Inſtrument.

So ſoon as he was Director of *Beotia*, b bid the *Thebans* furbiſh their Weapons, becau he intended to make uſe of them, and not l them ruſt in idleneſs; and ſome adviſing the to live in peace, he ſaid, that under that fa pretence they deſigned to impoſe the greate ſlavery upon them.

He called his Country the Theatre of Wa and ſaid, it could not be defended unleſs the always had the Sword in hand.

Some comparing him to *Agamemnon*, ſai he, That Prince was ten years taking of o Town, and I for my part have ſet free *Greece* in one days time, by the Battle of *Le ctres*.

He patiently endured the ill humour of th *Thebans*, and ſaid, that one muſt no more tak revenge of ones Country, than of ones Father Likewiſe he affirmed the nobleſt death was t dye for ones Country, and obtained what h commended.

A Rich man refuſing to lend a Friend of his money, who was in neceſſity: Art not thou aſhamed, ſaid he, to deny aſſiſtance to a good man? It is not juſt ſo in the Original, but I have put it thus to make it better, for in an Apophthegm it is not ſo material for the truth, as the force of the expreſſion.

It being controverted who was the greateſt Captain, he, or ſome other: Stay till our deaths, ſaid he, to judge aright; becauſe, one overſight does ſometimes forfeit all their reputation.

Being

Being brought to judgment with his Colegues for having kept the command of the Army four Months after his time was expired; he ordered them to lay all the fault upon him, and presenting himself at the day appointed: I am the sole Author, said he, of the Crime charged upon us, and do not refuse to dye, provided they add to the sentence, That I am condemned to death for having set *Greece* at liberty, and made my ingrateful Country triumphant over the *Lacedemonians*, ever till now invincible. This assurance did so astonish his Judges, that they withdrew, without daring to put it to the Vote. He added, that no Arguments were capable of justifying them, if what they had done would not suffice, because Deeds are better then Words, how pompous soever they could be. This serves to shew us, that we must not juggle with the Actions of great men, nor examine them by the strictness of Law. Greeks.

Being wounded to death at the Battle of *Mantinea*, hearing that such as had been able to take the Command of the Army were all slain in the Fight, he advised them to make a Peace, since there were none left fit to carry on the War, and the Event proved that he was in the right.

He would not suffer them to draw the Weapon out of his Wound, till he was assured, he had gained the Victory, and finding they had saved his Buckler, he told them, He dyed contentedly, to live eternally in the memories of men.

Some

Greeks. Some attribute to him, the killing a Sentinal whom he ſurprized aſleep, ſaying, by way of excuſe, I left him as I found him.

Pelopidas. *Pelopidas* took no great care to enrich himſelf, and when his Friends put him in mind that money was neceſſary; Yes indeed, ſaid he, to that man there, ſhewing them a poor Cripple.

Going to the Wars, his Wife recommended to him the care of his own Perſon; Give that caution, to others, ſaid he, for it belongs to me who am their Chief to have a care of theirs.

Reproaching the perfidiouſneſs of a Tyrant, who had betrayed him: Thou haſt a great deſire to dye, ſaid the Tyrant to him; Yes, replied he, to beſtow vengeance, becauſe it would enrage the *Thebane.*

The Tyrant's Wife being come to ſee him in Perſon, and bemoaning his misfortune: Thou art more to be pitied, ſaid he, for ſuffering a Tyrant to be thy Husband.

When he was ſet at Liberty, he ſaid, He owed this obligation to the Tyrant, that he had made him know by experience, the fear of death could not terrifie him.

His Soldiers crying out in a Battle, that the Enemies were numerous: The better, ſaid he, we ſhall kill the more. Another ſaid, we mow hay beſt, when it is thickeſt.

Parmenion. *Parmenion* obſerving one day, the Ambaſſadors from *Greece*, murmured becauſe *Philip* of *Macedon* made them wait too long for an Audience. Do not wonder Sirs, ſaid he, that he ſleeps while you are waking, for he was wake whilſt

hilſt you ſlept. This was becauſe they had Greeks.
et him take his advantage, during their Diviſi-
ns. This is one of the Nobleſt Apoph-
hegms, becauſe it bears two compleat Sences,
nd both very true, the one Literal, the other
llegorical.

Demoſthenes obſerved of *Phocion:* that he de- *Demoſthe-*
troyed by his reaſoning, all that ever he ſet up *nes.*
y his Eloquence. He called him the hatchet
f his Speeches.

He told the *Athenians* who would oblige him
o accuſe one unjuſtly; That he ſhould ever
dviſe them to what was juſt, though they diſ-
pproved it; but he would never do any un-
ſt thing, though they ſhould command it.

He had written on his Buckler, To good
ortune, and having caſt it away to ſave himſelf,
e ſaid; That his death would have been of no
ervice to his Country, but his life might ſome
ther time be of great Service to him. I would
ot inſert, That he that flies may fight again,
hich is but a Proverb.

Alexander would grant no pardon to the *A-*
henians, till they delivered up ten of their Ci-
izens to be named by him, amongſt which he
as one; Whereupon he ſaid, That the
Wolves were once for making a Peace with
he Sheep, provided they would ſurrender up
he Shepherd's Dog.

Endeavouring to ſave himſelf after his Con-
demnation, being encouraged by one that held
with the oppoſite Party; Where ſhall I find,
ſaid he, a Friend, that is worth ſuch an Enemy.

A Courtizan demanping ten Drachmes for
one

Greeks. one Night's Pleasure; I will not, said he, buy my Repentance so dear.

Being obliged in a contest with another, who could rail most, he said, this was a Combat wherein the Victor must needs be the worst man. The greatest Slanderer.

He told a young man that talked too much, That a wise man spake but sparingly, and that Nature had furnished us with but one Tongue and two Ears, to teach us that we ought to hear twice as much as we speak. Another time, he said, how comes it that he that taught thee to speak, did not teach thee likewise to hold thy peace.

Of a Covetous Wretch, he said, that for want of knowing how to live in his life time, he would leave a livelihood to others after his Death.

That there was nothing more easie than to deceive ones self, being soon perswaded to what we like.

That Slander was easily fixed; but time would discover the Fraud of it.

That he had spent more Oyl than Wine in attaining to be an Orator, by Study and Sobriety.

That nothing was more harsh to honest People than not to be allowed the liberty of speaking their minds.

That it was difficult to please a Multitude, when one commanded a Multitude.

That what we had in us of the Image of God, was the love of Truth and Justice.

That if we did but know what we must suffer

r from the People, we ſhould never deſire to meddle with the Government. Greeks.

That his return was ſo much more glorious than that of *Alcibiades*, by how much it was better to obtain it by way of perſwaſion, than by force of Arms.

That he neglected his Eſtate to cultivate his Knowledge, becauſe it was his Knowledge acquired him his Eſtate.

That he converſed with ill People, as Phyſicians do with the diſeaſed, and that the beſt Phyſician was he that cured the incurable; That is to ſay, ſuch as no others could cure.

That the Law is the Soul of a State, becauſe it ſubſiſts thereby.

Demetrius Phalereus counſelled King *Ptolomy* to read Hiſtory, to learn, as he ſaid, ſeveral things that no body dares tell you. *Demetrius Phalereus.*

Becoming acquainted with the Philoſopher *Crates*, during his retirement at *Thebes*, he curſed his Affairs that had robbed him ſo long a time of the Knowledge of that great man.

The *Athenians* having pulled down his Statues; they have not, ſaid he, plucked down thoſe Virtues that cauſed them to be erected.

He ſaid, we muſt not wonder if Riches were blind; ſince Fortune who beſtowed them, was ſo too.

That Eloquence had as much power in Peace, as force hath in War.

That real Friends while Fortune ſmiles do expect to be intreated; but they are forward to proffer themſelves when ſhe frowns.

His Counſel to young People, that they might

Greeks. might not mistake themselves, was, to respect their Parents at home, Strangers abroad, and themselves when alone.

ROMANS.

Manius Curius. *Manius Curius* his Soldiers complained to him, that he had not given them Land enough in the conquered Countries: God defend, said he, but that a *Roman* should believe he hath enough, when it is enough to maintain him. And himself was satisfied with a Soldiers share. They allotted Portions to the *Veterans* for their Habitation.

He returned those Presents offered him by the *Samnites*, with these Words; That those who were contented with a little, had no need of Riches, and that he was more pleased to command over them that possessed Riches, than to possess them himself. Others say, he replied, That whilst he could command himself, he should never want, and attribute it to him that follows: However he was found making his own pot boil.

Fabricius. *Fabricius* hearing they had lost the Battle against *Pyrrhus*; 'Tis not the *Greeks*, said he, that have vanquished the *Romans*, but *Pyrrhus* that hath beaten our Generals, Because he was a great Captain.

Being deputed to him to ransom the Prisoners,

ers, he refuſed his Preſents, and having with Romans:
eſign to fright him cauſed a huge Elephant
ppear juſt behind him: Thy Gold, ſaid he,
ould not tempt me yeſterday, nor thy Elephant
errifie me to day.

That Prince promiſing, if he would ſtay
ith him, to make him the greateſt he had;
fear, ſaid he, if your Subjects had once taſted
f my Government, they would obey you no
onger.

Pyrrhus's Phyſician, having proffered to Poy-
on his Maſter, he ſent the Letter to himſelf
ith this Caution, at another time he ſhould
ake a better choice of a Friend and an Ene-
y.

For this favour *Pyrrhus* having ſent him back
l his Priſoners, he would accept of them, but
n condition to ſend him a like number for
hem; and ſaid, that it was neither for love,
or fear, that he had diſcovered that Treaſon,
ut becauſe the *Romans* never revenged them-
elves of their Enemies but by open force.

Martius Coriolanus, being Victorious, was ad- *Martius Coriolanus.*
iſed to repoſe himſelf, who replied, that Vi-
ſtory took away all wearineſs; and refuſed
hoſe Preſents they offered as a recompence of
is Valour, Vertue being above all Reward.
He would therefore only accept of ſome marks
f Honour, and the Liberty of a Priſoner that
was his Friend. The ſame is related of a *Ro-*
man Knight.

His Mother coming to him, whilſt he held *Veturia.*
Rome beſieged, would not ſalute him, till he de-
clared whether he did it as a Friend, or an Ene-
my,

Greeks. might not miſtake themſelves, was, to reſpect their Parents at home, Strangers abroad, and themſelves when alone.

ROMANS.

Manius Curius. *Manius Curius* his Soldiers complained to him, that he had not given them Lands enough in the conquered Countries: God defend, ſaid he, but that a *Roman* ſhould believe he hath enough, when it is enough to maintain him. And himſelf was ſatisfied with a Soldiers ſhare. They allotted Portions to the *Veterans* for their Habitation.

He returned thoſe Preſents offered him by the *Samnites*, with theſe Words; That thoſe who were contented with a little, had no need of Riches, and that he was more pleaſed to command over them that poſſeſſed Riches, than to poſſeſs them himſelf. Others ſay, he replied, That whilſt he could command himſelf, he ſhould never want, and attribute it to him that follows: However he was found making his own pot boil.

Fabricius. *Fabricius* hearing they had loſt the Battle againſt *Pyrrhus*; 'Tis not the *Greeks*, ſaid he, that have vanquiſhed the *Romans*, but *Pyrrhus* that hath beaten our Generals, Becauſe he was a great Captain.

Being deputed to him to ranſom the Priſoners,

ers, he refuſed his Preſents, and having with deſign to fright him cauſed a huge Elephant appear juſt behind him: Thy Gold, ſaid he, could not tempt me yeſterday, nor thy Elephant terrifie me to day. Romans:

That Prince promiſing, if he would ſtay with him, to make him the greateſt he had; I fear, ſaid he, if your Subjects had once taſted of my Government, they would obey you no longer.

Pyrrhus's Phyſician, having proffered to Poyſon his Maſter, he ſent the Letter to himſelf with this Caution, at another time he ſhould make a better choice of a Friend and an Enemy.

For this favour *Pyrrhus* having ſent him back all his Priſoners, he would accept of them, but on condition to ſend him a like number for them; and ſaid, that it was neither for love, nor fear, that he had diſcovered that Treaſon, but becauſe the *Romans* never revenged themſelves of their Enemies but by open force.

Martius Coriolanus, being Victorious, was adviſed to repoſe himſelf, who replied, that Victory took away all wearineſs; and refuſed thoſe Preſents they offered as a recompence of his Valour, Vertue being above all Reward. He would therefore only accept of ſome marks of Honour, and the Liberty of a Priſoner that was his Friend. The ſame is related of a *Roman* Knight. *Martius Coriolanus.*

His Mother coming to him, whilſt he held *Rome* beſieged, would not ſalute him, till he declared whether he did it as a Friend, or an Enemy, *Veturia.*

Romans. my, and obliged him to raise the Seige.

Manlius Torquatus. *Manlius* told the *Romans*, who would ma him Consul, that he could not bear with the Faults, nor they with his Severity.

The Senate having sent him the Complain that were brought in against his Son, he spe two days in the Examination, and pronounc this Sentence on the third: Seeing my Son guilty of Concussion (or Extortion) I forbi him my House, and the Republick, and com mand him to depart immediately. The So strangled himself in the Night, and the Fathe would not be at his Funeral.

Fabius Maximus. *Fabius Maximus* encamped always in place very advantageous, that he might not be com pelled to fight, and being in derision nick named *Hannibal*'s Pedant, he would say, h shewed more Cowardize to be afraid of th Peoples idle discourses, then to be afraid o the Enemies; and therefore *Hannibal*, said, h dreaded *Fabius* unarmed far more, than *Min tius* armed. For this reason they called hi the Buckler of the *Romans*, as *Marcellus* thei Sword.

Minutius making a great noise for a small ad vantage obtained against *Hannibal*, he said, h feared more the good Fortune of *Minutius*, then an ill one, because it puffed him with pride; and the other envying him, If he were wise, said he, he would consider that he hath nothing to do with me, but with *Hannibal*.

Being informed that a stout Soldier went every day out of the Camp to see a Woman whom he loved; he sent and had the Woman taken,

ken then ſaid to him, now we have ſome- Romans.
ing will keep you with us. And then giving
e woman to him pardoned his fault.

He being asked at the ſacking of *Tarentum* whether they ſhould carry away their Images t of their Temples: Let us leave the *Taren-es* their angry Gods, ſaid he,

Being deputed to go to his Son, who was onſul, by the Senate, he rode towards him ithout alighting from his horſe, till his Son ot and commanded him; then running to em-ace him: I meant to try, ſaid he, whether u knew what it was to be a Conſul.

He was wont to ſay, they were much in the rong that went roughly to work with ſuch as ey intended to gain unto them, ſince it is by othing and careſſes that the very Animals e tamed, much ſooner then by Whips and urs.

Going to *Carthage* to complain of the taking *Sagunte*, and he who commanded ſpeaking mewhat proudly to him, he made a fold in e Skirt of his Garment, and ſaid: In this I ing Peace and War, and being anſwered, at he might give which he pleaſed, ſhaking s Coat, he cried War; the *Carthaginians* told m they accepted it with the ſame reſolution at he profered it.

It being intended to give again the com- *Terentius Varro.*
and of the armies to *Terentius Varro*, after e Battle of *Cannes*, he told them, the epublick had need of a more Fortunate Gene-l than himſelf, and refuſed it, *Nevertheleſs continued the Command.*

Romans. *Livius Salinator.*

Livius in wrath againſt the People, went and made War in *Spain*, and being adviſed not to give Battle, till he was well informed of the Enemies ſtrength, he replyed, He would give it as ſoon as ever he came thither, to be revenged upon the Citizens, or be crowned with Honor. *Words unworthy of an ancient Roman.*

He would not totally defeat the whole Army of *Aſdrubal*, but ſaid, let ſome remain alive, to carry the news of our Victory, and their loſs.

Scipio the *African.*

Scipio ſaid, he was never leſs alone, than when he was alone, *Nor more employ'd than when he was idle*, becauſe the mind is always moſt active, when we have nothing elſe to do.

After the taking of *Carthagena*, his Soldiers having brought him a lovely Woman priſoner, he told them, he would have accepted of her if he had not been their General: *As having too much other buſineſs, to think of Love.*

At the ſiege of a City, being very full of buſineſs, he appointed ſome that ſought to him to meet him in the principal Temple of the Town, and having maſtered the place within the time limited, though the ſervice was very hard, he kept his word with them.

It being wondred at that he would venture over into *Affrick* with ſuch ſmall numbers, he ſaid, pointing to three hundred of his Guards, there is not one man amongſt thoſe, that would not leap down from a Steeple if I commanded him.

The

The *Carthaginians* having offered him great Romans.
ings to procure a Peace, would have gone
om their word upon the arrival of *Hannibal*;
t he, without remiſſion, told them, he
ould have five hundred Talents more as a pu-
ſhment for their recalling him.

The Senate having ordained that he ſhould
ke ſome money out of the publick Treaſury,
d thoſe that had the keeping of it, refuſing
open it upon ſome religious account: Have
u the inſolence, ſaid he, to refuſe me en-
ance? me, who am the cauſe of it's ſhut-
g up, *By the great ſums he had brought in*
ere?

A couple of Tribunes having accuſed him
divers Crimes, he preſents himſelf before
e People upon the day aſſigned, and without
deavouring to juſtifie himſelf; Sirs, ſaid he,
was on this day I vanquiſhed *Hannibal*, and
bdued *Carthage*, let us go and return thanks
the Gods: and thereupon marched direct-
to the Capitol followed by all the People.

Some body taxing him that he was no
uldier: I own it, ſaid he, but I am a Cap-
in.

He ſaid, that reaſon ſubdued men, as bits —
d curbs tamed horſes.

This Saying is attributed to him, That we —
uſt make a golden Bridge for an enemy, and
ver give Battle, without a manifeſt advan-
ge.

Flaminius who was choſen Conſul before he *T. Quintus*
ad undergone the other Offices, ſaid to the *Flaminius.*
cheans who would needs undertake an enter-

Romans. prize without the *Peloponeſe*, Remember yo quit your Court, if once you put your hea out of the ſhell like a Tortoiſe. *Underſta they were ſurrounded with the Sea, and h nothing to defend, but the Straight into C rinth.*

All *Greece* being in a conſternation upon th marching in of *Antiochus*, he to encourage the ſaid once at a great feaſt as he was admirin the quantity of Diſhes; his entertainer to him, that all he ſaw was Pork diſguiſed in hundred ſeveral faſhions; and ſo this vaſt A my is, only a crowd of cowardly *Scythia* dreſſed in ſeveral garbs.

He told a turbulent fellow who was dancin in company, and made a great deal of ſpor that he wondered he could be ſo merry, ſin he had made all *Greece* mourn.

Domitius. *Domitius*, whom *Scipio* made Lieutenant his brother, taking notice of the multitude the enemies; we will ſtay, ſaid he, till t morrow, to give them Battle, for we ha not day enough left us to kill all thoſe Pe ple, and having done ſo, he cut off fifty tho ſand.

Publius Licinius. *Licinius* the Conſul having loſt near thr thouſand Horſe in a Battle againſt *Perſeus*, to that Prince who beſought him to come to a agreement; that he would not admit him b upon diſcretion. *There hath been Bragadoch in all Ages, but the Roman Braggs were bet grounded then others.*

Paulus Emilius. *Paulus Emilius* was wont to ſay, that t General of an Army ought to be old, t th

er in years or Judgment. *That he might do nothing rashly.* Romans.

Being elected Consul for the second time, because that Prince made war upon them, he told the People he was not obliged to them, since they chose him only for the need they had of him.

At his return from the Election, his little Daughter coming to him crying, and telling him that her little dog *Perseus* was dead, he said, he was glad of the augury; because of the resemblance of the name; which proved true in the event.

Being come to the Camp, every one was very forward to give him their advice, to whom, he said, have you a care but of fighting well, and I will take care of the rest.

Having entred *Macedonia* by the Mountains, & seeing the Enemies ranged in *Battalia* on the Plains, a young *Roman* counselling him to attaque them, so I should, replied he, if I were as young as you are; but experience hath taught me not to expose a wearied Army and out of breath, against fresh Men, that expect them in a good order, and posture.

After his Victory, treating his Friends most splendidly at a thanks-giving Sacrifice, and they much admiring the great preparation, and decent Order, he said, it required as much Judgment to order a Feast well as a Battle.

Perseus imploring him not to lead him in triumph, he told him it was in his own power *to prevent it, and finding him cowardly and heart- *By killing himself.

Romans. leſs, he added, You diſhonour my Victor and juſtifie fortune.

Having loſt his two Sons, one before the ther after his Triumph, he ſaid, he was gl Fortune had turned all her ſpite againſt him, an ſpared the Republick.

It being admired he ſhould repudiate hi Wife, a Woman of great merit, and of hig Birth, he told them, ſhewing his Shoe you ſee this is well made and handſome but you do not feel where it pinches me.

Cato. *Cato* eſpying a man whoſe great Belly ſwelled up to his very Throat, ſaid, What ſervic can that man do for the Commonwealth, or fo himſelf?

As they were erecting ſeveral Statues o Men that little deſerved it in *Rome*: I had rather, ſaid he, one ſhould ask, wherefore is there no Statue erected for *Cato*, then wherefore there is one erected.

His competitors to be Cenſors, cajolling the People to get the preference; he cryed out aloud, That the Grievances of the Commonwealth had no need of Mountebanks to flatter them, but of able Phyſicians to cure them and was firſt elected.

The Army in *Spain* being in danger, ſeveral offered to go and relieve them, provided they would give them two hundred Talents; he maintained they ought to accept their profer: For if we are Victors, ſaid he, we may pay them with the Enemies mony, if otherwiſe there will be none left either to demand the Sum, or pay it. *Becauſe they would be defeated.*

He

He never reserved any thing for himself Romans.
out of the Spoil of the conquered Cities, but distributing all amongst his Souldiers, said, That Honour was the Riches of a General, *Or, that it was better many should be made rich, than one.*

Some wondering that he did not visit *Eumenes*, who was come to *Rome*, he said that Tyranny was an ill-natured Beast. *He did not distinguish Royalty or Monarchy, from Tyranny as he ought; for there is no better Government then Monarchy if rightly administred, and* Eumenes *was an excellent good Prince, and very worthy therefore of due Praise.*

He said of those that love to reprehend, That we can bear with the Sting of the Bees, for the sake of the Honey they produce; Because reprehensions instruct.

Making a Speech upon a time at *Athens*, and his Interpreter being puzled and not able to deliver it so quick, because compelled to use many words where he spake but a few, he said, a *Roman* Discourse proceeds from the Heart, a *Grecians* from the Lips.

He admired how two Sooth-Sayers could look one upon each other without laughing. *Because of the uncertainty and weakness of that Art, I mean that sort of Divination called Aaruspicy, who judged of things to come by inspecting the Intrails of Beasts.*

He said of a Son who had revenged the death of his Father, that he had offered him a nobler Sacrifice, than if he had cut the throats of many Victims on his Tomb.

Romans. He told ſome that praiſed a raſh Head-ſtrong Fellow, there is a great deal of difference betwixt valuing ones life too little, and one's courage too much.

His Collegue intreating him to releaſe a criminal, he ſaid, a Judge makes himſelf a ſcorn to Porters, when he does not do his duty.

He ſaid, he never gained any thing in all the Cities he had taken, but the non-payment of the expences he made there.

One that was very ſuperſtitious being amazed that a Mouſe had gnawed his Stocking: It would have been a wonder indeed, ſaid he, if the Stocking ſhould have eat the Mouſe. *There is one very like this of a* Lacedemonian.

He ſaid obſerving the Ladies became Miſtreſſes at *Rome*, that thoſe that commanded the whole World were Slaves to Women.

He compared the People to a Flock of ſheep; they being eaſier led in Flocks, then ſingly.

Theſe are a part of his Sentences.

That thoſe Judges who do not puniſh the wicked, are more wicked than the wicked themſelves.

That it is better to loſe a Preſent then a correction, becauſe Preſents corrupt us, and corrections inſtruct us. *Or that it were better not to be rewarded for good deeds, than not to be chaſtiſed for bad.*

That he forgave all the World excepting himſelf.

That

That it was more becoming for a Young Romans.
man to bluſh than to look pale.

That to command others, one muſt command himſelf.

That no Witneſs is ſo terrible as Conſcience.

That Power muſt be uſed ſoberly to make it laſting. *Or, that things muſt be managed to keep ones credit.*

That by dividing Honor from Virtue, we ſhould leave being Virtuous. Becauſe Intereſt lyes often in Vice. *This is particularly true in Youth, who ſeldom endeavours to do well but for Honors ſake.*

That a Judge ſhould never condeſcend to pardon, nor wait to be ſollicited to do Juſtice.

That old age had effects enough without adding Peeviſhneſs and ill humour. *In the Original it is Malice; ſome ſay, Turpitude.*

That the Publick hath more intereſt in the puniſhment of an injury, than he that receives it.

That Anger differs from Madneſs, but in the matter of time; *As being indeed a ſhorter Madneſs.*

That Hope makes little things great, and great things little. *We may ſay the ſame of all the Paſſions.*

That he valued more a good Father of a Family, than a good Senator, *Becauſe they are harder to find, or, there is more need of them.*

That by doing nothing one learns to do evil.

That

Romans. That Friendſhip was rather to be untied than broken, *Becauſe that makes leſs noiſe.*

That we do not envy thoſe that make good uſe of their Fortune; becauſe envy reſpects more the Fortune than the Perſon.

That it is equally Vicious to be ſad in a time of rejoycing, and over merry in ſad times. *Or, That thoſe who are ſerious in trifles, are ridiculous in ſerious affairs.*

That worthy things have need of being well written, as good Diamonds of being well ſet.

That to let the ſame Perſon be too long in the higheſt employments: is to have too little regard of the deſerts of others, or the dignity of the Commonwealth.

That in a Battle, the Voice did as much as the hand, and that he could not love ſuch Soldiers as ſnoared louder then they whooped and hallowed.

That the Mode does not only ſet a value upon Wares, but upon Vertues, *Becauſe People take a pride in being Modiſh.*

That ſuch as have raiſed themſevles by their Vices, ought to endeavour to regain their reputation by Virtue.

That Wiſe men learn more by Fools, than Fools do by Wiſe men; becauſe the Wiſe are more capable of obſerving the defects of the Fooliſh, than the Fooliſh are of obſerving the perfections of Wiſe men. *Or of learning from them.*

That he had repented him particularly of three things; Of having diſcovered a ſecret to

a

a woman, of having gone by water where he might have travell'd by Land, and let one whole day slip without learning any thing. Romans.

That a Country House ought not to want Lands, nor the Lands a House. *The rest belongs not to this.*

After the taking of *Carthage* the Inhabitants being fled into a Fortress, and some advising the younger *Scipio* to draw some works about the Place to hinder them from making any Sallies: It is ridiculous to fear those that are afraid, said he. In the Greek it is, *To fear the Enemy when the Town is taken.* *Scipio* the younger.

Endeavouring to be Censor, his rival scoffingly telling him, he knew no body, That is, said he, because I have always laboured more to make others know me, then I to know them.

Having obtained it, he saw a man pass by that had made a false Oath: I know, said he, that Fellow is guilty; but no body accusing him, I cannot be Judge and Party both.

Finding some Mules belonging to an Officer loaden with things only to serve his luxury; Thou makest thy self useless for a time, said he, to the Republique, and for ever to thy self.

One bragging of the goodness of his Buckler, he told him a *Roman* Souldier ought to trust more to his right hand than to his left.

He said a good General, no more then a good Chirurgeon, ought not to use his weapons but

Romans. but in extremity, and they ought to expect a while to do things the more securely.

The People endeavouring to terrifie him with their out-cries, while he was making a Speech in publick: the cry of the Enemies never daunted me, said he, in the Field of Battle, nor shall the Peoples in a sedition: and when the Mutineers, cryed out that they must slay the Tyrant: It is true, said he, you must pass through me to attaque the Republick.

Scipio Nasica. When *Rome* believed her self to be in most safety, after the ruine of *Carthage*, *Scipio Nasica* said, She was then in most danger, having no Enemies to keep them upon their Guard. Which made *Metellus* say after a signal Victory, That he knew not whether that Advantage would procure more good or harm to the Republick, *Because we are apt to run into pleasure and idleness.*

Cecilius Metellus. *Metellus* deliberating whether he should make an assault, a Captain assured him, that with the loss of ten men they might carry the Fort: Will you be one of those ten? said he. *This was a good answer for a wary man but not of a Souldier, who must not fear the loss of a few, to be the sooner Master of a place.*

Some body asking him what he would do the next day: I should burn my own shirt replied he, if it knew my secrets. *Designs in War must be kept private.*

He lamented the death of *Scipio*, though his Enemy, and would have his Children carry him

m to his Funeral Pile; adding that he Romans.
anked the Gods that ſo great a Captain
as born a Citizen of *Rome*, and not of *Car-*
thage.

Popilius being deputed to carry ſome orders *Popilius.*
rom the Senate to the great *Antiochus*, deli-
ered his diſpatches to him, without any ſa-
utation, and that Prince having told him,
e would conſider of it, he drew a circle
ound about him with his Wand, and ſaid,
e muſt do it before he ſtirred out of that
ing. *This confidence touched that Prince ſo ſenſibly, that he promiſed to obey, and thereupon* Popilius *ſaluting him, embraced him.*

Druſus being Tribune of the People, had *M. Druſus.*
the inſolence to ſay, to the Senate who ſent for
him, Why do not they come themſelves to me?
which the Senate did.

Scevola having purchaſed an Inheritance *Q. Scevola.*
which he never ſurveyed, and having after-
wards found it much better than he thought it,
gave a greater price for it proportionably,
alledging, that he ſhould have given as much at
firſt had he known the true value.

Sylla committing great Murthers in *Rome*, he
ſaid, with whom ſhall we live henceforwards
ſince we ſlay our Citizens in times of Peace, as
well as in times of War?

Catullus put himſelf in the Head of his Fly- *Lucatius Catullus.*
ing Army to make them believe, ſaid he, they
do not run away, but only follow their Com-
mander.

Scaurus accuſed of Treaſons: Sirs, ſaid he, *M. Scaurus.*

Romans. a Rascal acccuses me of betraying the Republick; I assert the contrary: which do you believe? *He was absolved by the People without any further examination in the Cause.*

Lucius Crassus. *Lucius Crassus* refusing obedience to a Consul that treated him unhandsomely, said, he would not treat him as a Consul, who did not treat him as a Senator.

Livius Drusus. An Architect having told *Livius Drusus*, that for a small charge he could prevent any body from looking into his House: I would give thee twice as much, replied he, if thou couldest make all the world look into it. *To show he lived exemplarily.*

C. Marius. *Marius* having been denied a Command, desired another much inferiour the same day, not to be quite neglected, said he, and to compell fortune, if we may so say.

Having Ulcers in his Legs, he caused an incision to be made in one without being tied, or making the least noise; but when they would have done as much to the other; Hold, said he, the remedy is worse then the disease, and sent the Chyrurgeon packing.

Being solicited for revenge against a beautiful Youth who had killed one of his Nephews that would have violated him: He is worthy of a Recompence, said he, and shewed him honour. *He put a Crown upon his Head.*

His Souldiers wanting water in his Wars against the *Teutonicks* and *Cimbri*, he told them, that they must go and fetch some of that which ran close by the Enemies Camp.

Be-

Being reproached for having beſtowed the priviledge of Burgherſhip on his Soldiery without obſerving the due forms and cuſtoms, could not, ſaid he, hear the Voice of the Law, amidſt the clattering of Arms. Romans.

In the Wars of the *Allys*, one of their Generals holding him beſieged in his Camp, ſent him word that if he were ſo brave a man as was reputed, he ſhould come out and fight, 'Tis you, replied he, if you are a Great Captain that ought to force me out. *I have put this before to Antigonus.*

Sylla who was called the Happy, reckoned amongſt his good fortunes the taking of the City of *Athens*, and the gaining the Friendſhip of *Metellus*, *Whereof the one was taken by Storm after a long Siege without reducing it to aſhes, and the other was one of the moſt worthy men of his time.*

Being neceſſitated to ſeize upon the Treaſures of the Temples for payment of his Soldiers, ſome body gave him notice, that as they were going to plunder that of *Delphos*, they heard the ſound of Inſtruments: Courage ſays he, it is a good Sign, for thoſe do not uſe to play on Fiddles that are angry. *Becauſe Apollo held a Violin in his hand.*

His Soldiers having beaten a Magiſtrate of *Rome* to death with cudgels, in the civil Wars, he ſaid, they would do the better Service hereafter to repair the ſhame for ſuch an Action: *Indeed, he was not in a Capacity to puniſh them, the Soldiers being their own maſters in a time of Civil War.*

At

Romans.

At the Siege of *Athens*, he ſaid to the Ambaſſadours, that came to tell him old ſtories, That he was not come thither to be taught, but to be obeyed.

To ſtop his Soldiers from flying in a Fight, he ſnatched an Enſign, and turning toward the Enemy, If you are aſked, ſaid he to his men, where you left your General, tell them you left him fighting the Enemy in the Fields of *Orcomenes*. *The place of Battle.*

At an enterview with *Mithridates*, he asked him, without any other ceremony, Whether he would make good his Agreement? and finding him ſilent, it behoves thoſe, ſaid he, that ſtand in need of Peace to ask it: then ſeeing he wavered, he reproached his perfidiouſneſs, and told him, when he was about to excuſe himſelf, That he muſt needs be very Eloquent, if he could find out any words would bear an excuſe.

As he was cauſing the Throats of ſeven thouſand men to be cut at one time, the Senate who were near hearing their cryes: It is nothing, Sirs, ſaid he, but ſome ſeditious Fellows I have cauſed to be puniſhed.

Having reſigned the Dictatorſhip, a Youth following with Menaces and injurious language; This young Boy, ſaid he, will another time hinder any but my ſelf from doing as I have done.

He ſaid that *Cæſar* was worſe then *Marius*, and would have put him to death, had not his Friends prevented it. *Or, that there were many* Marius's *in Cæſar.*

Marcus

Craſſus ſaid, that a private man was not rich, he had not enough to maintain an Army. *his were better affirmed of a Prince, r what has a private Perſon to do with an rmy?* Romans. *Marcus Craſſus.*

He ſaid, that a good ſervant was the chief- t Furniture of a Houſe, and kept a great mber of Slaves; but that was a part f the Revenue of the Ancients, and not an xpence.

He firſt ſhook hands with *Pompey* upon a re- onciliation, as who ſhould ſay, he that firſt eturns is the worthieſt.

The *Parthians* having ſent him a very haugh- Embaſſy, he told them, He would return s Anſwer in *Seleucia*, which was their Capital ity.

Being importuned to know what he would o in a buſineſs of conſequence: I will do, ſaid e, what ſhall be for the Benefit of the Com- onwealth.

The intrails of the Victims falling out of his ands in the Wars againſt the *Parthians*, he erceiving they made an Ominous interpreta- ion of it: The Sword, ſaid he, ſhall not fall out f my Hand in battle.

The Enemy cauſing the Head of his Son to e carried on the point of a Launce; let not hat trouble you, ſaid he, to his Soldiers, this ffront concerns none but my ſelf.

Lucullus being ready to give Battle to *Tigra-* *es*, they came and told him, it was an un- ucky day: The better, ſaid he, we will make fortunate by our Victory. *Lucullus.*

Romans. He told his Soldiers; who apprehended the Enemies foot, becauſe they had a good Armour on: they would put the to more trouble in killing them then in routing them.

Pompey finding ſome fault with an Houſe he had in the Country, becauſe it was only fit for Summer Seat: Sure I have as much Wit as the Cranes, (or Swallows,) that change their Habitation with the ſeaſon, ſaid he.

Thanks being returned by ſome for that he had treated them with great Magnificence: I did not do that, replied he, ſo much for you as for my ſelf. So, to his Steward once exclaiming himſelf that he entertained him no better, becauſe he was alone: Did not you know, ſaid he, that I was to dine with my ſelf? *Underſtand he was very Voluptuous. In the Original it is, that* Lucullus *was to dine with* Lucullus.

When ſome would have perſwaded him to attaque a Camp, where there was much danger, he ſaid, I would rather ſave one *Roman* Souldier, then gain all the Enemies Plunder.

Fulvius ſlaying his Son with his own hands, who was going to joyn with *Catalin* ſaid, I brought thee up to defend thy native Country, not to oppreſs it. *Fulvius.*

Pompey who was as much beloved of the *Romans* as his Father had been hated, got an Army together as ſoon as ever he was but out of his Child-hood, and *Sylla* having ſent for him he

e ſaid, he would never preſent himſelf before Roman.
im till he was victorious.

His Army being upon a March, he cauſed he Swords of all his men to be tyed in their abbards, to hinder them, ſaid he, from robbing nd murthering by the way.

Having quieted the troubles in *Sicily*, as he *Mamertins* were alledging ſomething in heir Excuſe; will you never, ſaid he, leave ging the law to them, that have the Sword hand?

Being reſolved to put them all to the Sword, e that commanded them offering his own Throat as the ſole Author of that diſturbance ying withal, The innocent ought not to be uniſhed for the guilty: *Pompey* was ſo moved ith it, that he replied, That, for that time he guilty ſhould obtain pardon for the inno-ent, and forgave them all for his ſake.

His Soldiers willing to proclaim him Impe-ator after he had vanquiſhed *Domitius* in *Africk*, e ſaid, he would never take that name while he Enemy's Camp was in being, and went mmediately and took it in deſpite of all op-oſition.

Sylla refuſing him the honour of a Triumph ecauſe of his age, he told him, It is the riſing un is adored, the ſetting Sun neglected, which made him relent. But a Senator oppo-ing it with diverſe Soldiers, who claimed what he had promiſed them, he ſaid, That Triumphs were not to be bought; this made im appear worthy of it to the Senator himſelf hat had oppoſed it.

Romans. It was the cuſtome of the *Roman* Horſe men, after the appointed time for their Service was expired, to lead their Horſe before the Cenſor, and give him an account under what Generals they had ſerved. He performed this Ceremony whilſt he was Conſul, and told him he had never ſerved but under himſelf. *He commanded very young.*

Finding amongſt *Sertorius*'s papers ſeveral Letters from the great men in *Rome*, he ſaid, We muſt allow the means of repentance to thoſe that have failed. And burnt them all without reading one.

The King of *Parthia* having ſent to intreat the *Romans* to make the River *Euphrates* the limits of their Empire, he ſaid, there ought to be no other but Juſtice.

Lucullus having quitted all Employments to follow his pleaſures, finding fault with him for keeping his Command, he asked him, whether luſt were more commendable in an old man, then ambition in a young?

His Phyſician having in a Fit of Sickneſs, preſcribed him ſome Wild-Fowl, that was not to be had but of *Lucullus*; What, ſaid he, could not *Pompey* live, if *Lucullus* were not dainty? and refuſed it.

After the death of *Sylla* the *Roman* People having put all their Power into his hands: When can I live at eaſe, ſaid he? *'Tis the wiſhes of all Ambitious Men, but they will not quit their employments for it.*

Having gotten together great quantities of

Corn

Corn from all parts to be carried to *Rome*, who were dying for want, and his Pilot diſſwading him from ſailing becauſe of the ſtormy weather: It is neceſſary, ſaid he, that I ſhould go, not that I ſhould live. *It was neceſſary he ſhould ſet forward, becauſe the City could ſubſiſt no longer. It was not neceſſary he ſhould live, becauſe ſome other might have performed that Commiſſion. Bold expreſſions are not to be minced.* Romans.

Cato reproaching him that he had often foretold him, that the Power of *Cæſar* which he abetted, would prove one day fatal to the Commonwealth, he replied, That *Cato* was moſt clear-ſighted, and he moſt charitable or human.

He was wont to ſay, that he had both taken up, and reſigned his Commands, contrary to mens expectations; for he did the firſt whilſt very young, and the laſt whilſt very powerful.

When *Cæſar* aſſaulted his Camp after his defeat; What, ſaid he, in our very Camp? *He thought he would not have utterly ruined him.*

Going into the Veſſel wherein he was murthered, he ſaid, Whoever puts himſelf under another's power, becomes a Slave, how free ſoever he was. *This is a Verſe in Euripides.*

Cæſar courting the *Pontificat*, ſaid to his Mother, taking leave of her the day of Election, That ſhe ſhould find he would be that day either Soveraign *Pontif*, or baniſhed. *Cæſar.*

Romans. Having repudiated his Wife for ſuſpicion of adultery; ſome endeavouring to perſwade him to ſhew his reſentment, he replied, That he did not believe her guilty; but yet the wife of *Cæſar* ought not only to be free from the Crime but the ſuſpicion too. *This was to avoid owning the Affront, as I before noted in* Piſiſtratus.

It is ſaid, he wept upon ſight of the Statue of *Alexander*, for not having performed any thing at that time of his Age, wherein the other had ſubdued above half the World. It was the ſame Ambition made him declare, he would rather chuſe to be the firſt in a Village, than the ſecond man in *Rome*.

He ſaid that bold undertakings were to be put in execution without deliberation, and having paſſed the *Rubicon*, ſaid, the dice is caſt, as leaving the reſt to Fortune.

Pompey who was in *Aſia*. Going into *Spain*, he told them, that he was marching againſt an Army without a General, and that afterwards he would ſeek out a General without an Army.

One that had the keeping of the publick Treaſury endeavouring to hinder him from having any of it, he told him, threatning to kill him, That it were eaſier for him to do it, then ſay it; and that he ought to make a difference between the times when laws were in force, and when Arms were ſo.

His Forces delaying to paſs over into *Illyria*, he got himſelf alone into a Challop to fetch them, and perceiving the Pilot apprehend a Tempeſt: Fear not, ſaid he, thou carrieſt

Ceſar

Caſar and his Fortune. Romans,

Being in one day twice beaten by *Pompey*, he ſaid, I had been loſt, if my Enemy had known how to gain. *Or to improve his advantage.*

Pharnaces being defeated, he ſent word to *Rome*, I came, I ſaw, I overcame, to ſhew with what ſpeed he obtained a Victory.

He ſaid, he bore ſome envy for the death of *Cato*, becauſe *Cato* had enviouſly robbed him of ſome glory. *The Glory he ſhould have had to Pardon him.*

Some would have inſinuated he ought to have a jealouſie of *Anthony* and *Dollabella*, but he replied, There could be no juſt fear or apprehenſion of any treachery in ſuch chearful and merry Countenances; but of ſuch pale and wan Complexions as *Caſſius* and *Brutus*.

Having upon a rout, ſtopped an Enſign that was flying, he turned his Face towards the Enemy, and ſaid; 'Tis there you muſt charge.

Crowning a Wreſtler whoſe competitor he had favoured, he told him, Thou triumpheſt in deſpite of *Cæſar*.

Perceiving his Soldiers ſtartled at the approach of *Juba* in *Affrick*, he told them, That Prince came with ten Legions, a hundred thouſand foot lightly armed, thirty thouſand horſe, and three hundred Elephants. and that they ſhould not doubt, the truth of it, for, that he knew it very well, *Thereby to turn their aſtoniſhment into railery.*

Romans. A Tribune not rising up to him upon the d of his Triumph: Call me to account for m Actions, said he to him: and afterwards wh he granted any favours he would add, If pleaseth *Pontius Aquilla*, which was that Tr bunes name.

The People having saluted and called hi King, He told them, I am called *Cæsar*, ye omitted not to punish those Officers who ha imprisoned the Man that crowned his Statu Because, said he, they have robbed me of th honour of punishing him my self. *Or of refusing that honour.*

Upon the information that they were laying Ambushes for him, he said, it were better to die once, then to live ever in fear.

He was wont to say, That if Laws were ever to be broken, it should be to gain a Crown.

Falling down upon his first descent in *Africa*, he said he held *Africk* under him. *To make a good Omen of an ill one.*

Some few days before his death, his Friends disputing in his presence, which was the best: he said, the least foreseen death.

When they would have pardoned one of his Questors whom they had taken: *Cæsar*'s Soldiers, said he, are wont to give others their lives, but not to accept of it from any one, and so killed himself.

Scipio perceiving one of his Friends to favour another man for the obtaining the Consulship, said, That Dignity would be too dearly purchased

Scipio Father in law *Pompey*.

haſed ſhould he obtain it in oppoſition to his friend, and deſiſted. Romans.

Having thruſt his Sword through his Body after his defeat, ſome asking him, where is the General, he is very well, replied he.

Cato being blamed for his taciturnity: no matter, ſaid he, for my ſpeaking, provided I can act well. *Cato Uticen.*

When they would have given him the preference in a thing wherein his lot had not proved favourable; I will not, ſaid he, triumph in deſpite of Fortune.

Beholding a world of Soldiers in a ſpacious place in Arms againſt him: O the great Coward *Caſar*, ſaid he, to muſter up ſo many men againſt me alone. *Never did any man call* Cæſar *coward, but this ſame.*

Pompey deſiring two of his kindred in marriage, the one for himſelf, the other for his ſon, thereby to engage him on his ſide: I never give any Hoſtages, replyed he, againſt the Commonwealth.

Having refuſed the entrance into his Houſe to a friend, he excuſed it upon the account, that too much Familiarity breeds contempt.

The Senate applauding him for having appeaſed the People by his Preſence in a ſedition: But I cannot applaud you Sirs, ſaid he, for expoſing me, or forſaking me.

Having rivall'd a friend in the purſuit of ſome dignity: he pleaded, that it was no ſtrange thing to ſee two friends contend where their honour was concerned.

Obſerving

Romans. Observing that *Pompey* was unsuccessful wh he took part with the good, and fortun when he opposed them, he said, The secre of Providence were past our understan ings.

After his Country was ruined, he said That *Cato* was not overcome, but his Fortune and chose rather to die then submit to the Co queror.

Some disputing the Honour of the Com mand with him, after *Pompey*'s defeat: w must not wonder, said he, that we have be vanquished, having more regard to a vain Ho nour then for a Victory.

When *Cæsar* demanded a Thanksgivin should be kept for a Victory he had gained b surprize, he was of opinion they should rathe resign him to the Enemy that they might re venge his treachery.

He said, that of all those that had attaqued the Commonwealth *Cæsar* only was wise, the rest were all either Fools or Mad-Men.

He advised to bestow the Soveraign Autho rity upon *Pompey*, because those that commit great Faults, are the only Persons able to reme dy them.

Cicero. *Cicero* rallying upon his own Name, which in Latine signifies a Pease, said, he would ren der it more illustrious then those of *Scaurus*, *Cato*'s, or *Catullus*, and to consecrate the Etymology, after he had put the name of *Marcus Tullius* upon an Offering which he dedicated to a Temple, he graved a Pease thereon.

He

He said, that Orators made most noise, when they had least reason, as men get on horseback, when they cannot go on foot. Romans.

That that was true honour which we derived not from any others, but owed only to our selves.

That considering the spirit and ambition of *Cæsar*, he apprehended that he would make himself Master of the Common-wealth; but on the other side his luxury and softness made his apprehensions vanish.

When he had declared himself, he said I find that I ought to flye, but I doe not find that I ought to follow; because one party was the more strong, and the other the more just.

At his coming to the Camp, *Pompey* asked him, where is your Son-in-law? He replied, with your father-in-Law; which pinched him much more then he was pinched, because from that marriage proceeded the ruine of the Republik.

Cæsar having caused the Statues of *Pompey* to be repaired, after his defeat: *Cicero* said, he had thereby secured his own. *The remainder is amongst those Apophthegmes that are purely pleasant.*

Antony said, that the Roman Grandeur appeared more in what they gave, then in what they took, whereby he understood their conquests, and their revenues. *Because sometimes they bestowed Crowns.* Anthony.

Upon the death of *Cleopatra*, he said, he did not so much bewail her death, as he envied her

Romans. her glory, *in having prevented his dying first: but that report proved false, for she died not till after him.*

The younger *Antony.* His Son making a great present to one that was afraid to accept of it: What doest thou fear, said he, knowest thou not that I am the Son of *Antony*?

M. Brutus. *Brutus* lifting his Eyes towards Heaven at the Battle at *Philippi*: Do not forget, O *Jupiter*, said he, who is the cause of all these troubles.

Being dissuaded from engaging in that fight: there can no ill betide me, replied he, for I shall be killed, or be Conqueror: and when he was wished to save himself after his defeat, he said, we must save our selves by our hands, not with our feet, by slaying themselves.

He would not have *Antony* murthered with *Cæsar*, that we may not stain, said he, so noble an enterprize with the Blood of the Innocent. *That caused the ruine of the Commonwealth.*

Portia. His wife having wounded her self with a Knife a little before the battle or the conspiracy, To practise, said she, to kill her self if the success were contrary.

Cassius. *Cassius* being yet a Child, gave a box on the ear to *Sylla*'s Son, who vaunted of the Tyranny of his Father; and heing brought for the same before *Pompey*: Assume again, said he, the confidence to brag of it here, that you may have a second blow.

After the murthering of *Cæsar*, meeting with *Anthony*,

Antony, and talking somewhat boldly to him, *Antony* asked him whether he had his dagger still? Yes, replyed he, for those that affect Tyranny, *Or, that durst attempt against the Commonwealth.* Romans.

Being treated as a King or Soveraign, after the taking of *Rhodes*: I am not so, said he, but the murtherer of a Tyrant.

A King of *Thracia*, who had forsaken *Antony*'s party, to espouse that of *Augustus*, bragged of it as a good action. I love the Treason, said *Augustus*, but I do not love the Traitor.

Being counselled not to declare himself the Heir to *Cæsar*, because of the great power of his Enemies, he told them, he would not shew himself unworthy of the rank towhich fortune had called him.

He said, that to expose ones self to great dangers for small matters, was to fish with a golden hook, where one may lose more then can be gotten.

The Inhabitants of *Alexandria* fearing to be roughly treated after the defeat of *Antony*, he told them, he did pardon them, as well for the honour of their founder, and of their City, as for the consideration of *Arius* the Philosopher, who was his friend, and made him sit down by him on his Tribunal.

Some having presented him a little note, in *Cicily*, wherein was written: The Treasurer *Theodorus* is a thief; he underwrit, It seems a truth, and put another into his place. *The History tells us, he had displaced him before he received this note.*

Athe-

Romans. *Athenodorus* the Philosopher who was leaving the Court by reason of his great age, having advised him, at his taking his leave, not to do any thing in his anger till he had repeated the four and twenty letters of the Alphabet, took this for a hint that he was too passionate and telling him he wanted him, kept him another year at Court.

Hearing that *Alexander* after his return from his Conquests, was troubled to know what he should do all the rest of his life: and yet it is not, said he a lesser Vertue to govern a Kingdom well, then to conquer one.

Having caused that Princes Sepulchre to be opened to contemplate him; being asked whether he would not likewise see *Ptolomy*? I was minded, replyed he, to see *Alexander*, and not a dead Carkase.

He said to a Nephew of his, whom he was sending into *Armenia*: I wish thee the courage of *Alexander*, and my own Fortune, and that thou mayst be beloved of the People as much as *Pompey* was.

Speaking of *Tiberius*, he said, he left a Successor that never had deliberated twice upon the same thing; *Either from the soundness of his Judgment or his Constancy.*

Two young Officers quarrelling before him in the full Senate: Give ear, young men, said he, to an old one, to whom old men hearkned unto when he was young.

An Illustrious *Grecian* having committed some insolence, he told him, he forgave him, in consideration

nſideration of his Family, there being none ft but himſelf. Romans.

He wrote to the *Athenians*, who had done mething that diſpleaſed him, that he was very ngry with them, but without any deſign of oing them diſpleaſure.

He ſaid to *Piſo*, who had built a magnificent alace, That that made him believe *Rome* would e Eternal, ſince their ſtructures promiſed an e-etnal duration: and likewiſe ſaid, he would eave it all of Marble, though he found it but of Bricks.

One deſigning to make extraordinary court-hip accuſed *Cato* in his preſence: To defend he Laws of ones Country is the part of an ho-neſt man, ſaid he.

His Daughter cauſing her grey hairs to be pulled out; he without ſeeming to take any no-tice, asked her, whether ſhe would rather have no hair, then ſuch as ſhe then had? ſhe anſwered no: Why does your dreſſer ſtrive; replied he, to make you bald then?

Obſerving ſome certain ſtrangers that made much of little Dogs and Monkeys, he asked, if there were no children in their Country. *Because it is ordinarily ſuch people as have no Children that do ſo.*

He had alwaies this ſaying in his Mouth, That we ſhould do nothing precipitately; which he expreſſed in *Greek* in theſe words, *Haſte you ſlowly.* and affirmed that a thing was done ſoon enough, when it was well done.

To ſhew that Honour ought to be dear-er then Intereſt, he ſaid he would rather be-ſtow

Romans. ſtow the right of exemption, than the right Burgherſhip.

The People making complaint to him of t dearneſs of Wine, he ſent them to thoſe Fo tains which his Son-in-Law had brought t the City.

To oblige a Parricide to deny his Crime, ſaid to him, moſt certainly thou haſt not m thered thy Father.

A friend of his maintaining a ſlanderer w had often bit him: You feed, ſaid he, ill-natured Beaſt: and the other replying he would turn him away if he pleaſed: N ſaid he, It was I that made you ſo goo Friends.

As he was eating at anothers, a ſervant h ving by chance broken a Cryſtal Jarr, caſt him ſelf at his feet to implore that he might not b given to the Lampries, not refuſing any othe manner of Death; for that monſter of cruelt fed perhaps thoſe Fiſh with humane bodies t make them more delicious; At which *Auguſtus* in wrath cauſed all the Cryſtal Veſſels to b broken that were left; as being the inſtrumental cauſe, ſaid he, of the cruelty of his Friend, after he had reproached him ſeverely for his crime.

An Advocate having ſaid in a cauſe, that ſuch a one had ſpoken ill of him, he reply'd you ſhall be revenged by ſpeaking ill of him, when your turn comes. Another time he ſaid, it was enough that he could do him no ill.

He never recommended his Children to the People, without adding, If they deſerve it:

When

When he was dying, he asked his Friends whether he had acted his part well, and ſpoke to them as they are wont to do at the end of a Comedy: Clap your hands if the Play have pleaſed you? Romans.

Auguſtus having gently chid his Daughter, becauſe ſhe had dreſſed her ſelf too gawdily, the next day ſhe attired her ſelf more modeſtly, and he praiſing her for it: I dreſſed my ſelf to day, ſaid ſhe, for my Father, and yeſterday to pleaſe my Husband. *She had ſpoken true, if ſhe had ſaid, for her Gallant.* *Julia.*

She being exhorted to imitate the modeſty of her Father; ſaid, he has forgot he is a Prince, but I have not forgot I am an Emperors Daughter.

Agrippa ſaid, a Soveraign cannot endure Subjects that are greater then himſelf. *Agrippa.*

That Princes left the moſt difficult undertakings to others, and reſerved the more eaſie to themſelves: Or rather, That one muſt take the danger to ones ſelf, and leave the Honour of the thing to the Prince. It is ſaid likewiſe, That Princes leave the Acts of Juſtice to the Subjects, and reſerve thoſe of mercy to themſelves.

Tiberius would not ſuffer any one ſhould call him Lord, it being then a divine Title; nor that they ſhould ſay, his Sacred Employments: and one telling him, he was come to attend the Senate by his order: No, ſaid he, but by my advice.

He ſcoffed at thoſe, who after three ſcore

Romans. years of age, made use of any Physician, *Because they ought in that length of time to have observed sufficiently what would do them good, and what was hurtful.*

He did not often change those that were in Offices, or Governments, and gave this for his reason, That Flies do not bite so much when they are glutted. *Or fresh Leeches sucke most Blood. The one is more for the advantage of the Subject, the other of the Prince.*

Being pressed to punish the Authors of some Libels, he told them, That in a free Town their Tongues ought to be free likewise. And the Senate continuing their Complaints, he added, That they had other business enough to do, and if once they should set open that Door, they should be able to do nothing else.

The Treasurers of the Provinces being of opinion that the Taxes should be encreased, he said, The Sheep ought to be sheared, but not flayed.

Being informed that a criminal had made away himself, he said, He had escaped from his vengeance.

And another beseeching him to hasten his Death, he added, That he was not yet reconciled to him. *And indeed, his Tutor said of him when he was young, That he was compounded of Dirt and Blood mingled, because of his sullen and cruel Humor.*

His Mother declared that a chast woman was
Lucia. no more moved at the sight of a naked man than of a Statue.

Caligula

Caligula speaking of his Subjects, said, Let them hate me, provided they fear me. Another time he said, There is no man besides the Soveraign but ought to be frugal. *Whereas in truth it may be said on the contrary, That none ought to be so frugal as the Soveraign, because none is at so great expence: Or has so many occasions of expending.* Romans. *Caligula.*

The Emperor *Claudius* being Censor, sent home a young debauched Fellow without any punishment, he hath, said he, a Father to chastize him. *Claudius.*

Having restored a man to his Fame, he said, The fear of that infamy would remain, though the wound was healed.

The Astrologers having foretold *Agrippina*, that her Son would put her to death, if ever he came to be Emperor: Let him kill me, said she, provided he Reign. And when she was slain by his Command, she said, pointing to her Belly, 'Tis there you should strike: *For having brought forth a Monster.* *Agrippina.*

Nero being to sign a Sentence of Death, would to God, said he, I did not know how to write. *Nero.*

Dying, he said, he had neither Friends nor Enemies, *Because none would either save him, nor kill him.*

He said of *Thrasia*, It were to be wished he loved his Prince as much as Justice.

Galba having made a great Present to a Musician that had pleased him; This is not out of the publick Treasury, said he, 'tis of my *Galba.*

Romans. *To shew that Princes ought not to squander that Gratuities.*

Vespasian. *Vespasian* said to a young perfumed Galla That he had rather he should have smelt of G lick then perfume, and for that reason took Government from him.

He said to one that had conspired agai him, That it was the Gods that bestowed E pires, *Or, that it was an effect of Fortune no Merit.*

Having done good to an enemy, he said, H will remember it.

His Son being offended that he had set a Tr bute upon Urine, he told him, makin him smell to a piece of money that was part that Tribute, it smells of nothing. Retic *hath rendered it, That profit smells well from whe soever it is gathered. My Lord* Bacon *giv thus. Vespasian set a Tribute upon Urine: Ti his Son, emboldened himself to speak to his Fath of it, and represented it as a thing indigne and s did.* Vespasian *said nothing for the time; bu while after when it was forgotten, sent for a pie of Silver out of the Tribute Money; and called his Son bidding him smell to it; and asked h whether he found any Offence? Who said, n Why so, saith* Vespasian *agen; Yet this comes o of Urine.*

A private man having quarrelled with a Se nator, he declared that we ought not first t speak injuriously of a Senator, but that w might reply. *Or that so much respect was t allowed them, as not to begin with them, but w was not bound to suffer any affronts from them, b*

f they ſpoke injuriouſly, it might be retorted. Romans.

Raiſing himſelf up a little before he died, he ſaid, A Prince ought to die ſtanding.

The Emperor *Titus* being reproached for promiſing more then he could perform, he ſaid, That no man ought to go away diſcontented from the Preſence of his Prince. *It ſeems his very denials ought to be pleaſingly contrived.* Titus.

One day being ſpe[illegible] which he had beſtowed nothing; Friends ſaid he, I have loſt this day.

Domitian ſaid, that Princes paſſed for Tyrants in ridding themſelves of ſuch as they ſuſpected, or otherwiſe they ſuffered themſelves to be deſtroyed to keep their reputation: *Some attribute it to* Adrian. Domitian.

He added that ſuch as gave Ear to ſlanderers are worſe then ſlanderers. *Becauſe they are the cauſe that there are any.*

Nerva ſaid, He ſought an Heir, not to inherit his riches, but for the Empire. *As being more important to chuſe a King then a Succeſſor.* Nerva.

Trajan ſaid, he would ſhew himſelf ſuch towards his Subjects, as he wiſhed they might be towards him. *Or, ſuch as he wiſhed when a private Man, that his Prince might be to him.* Trajan.

He ſaid to the Governour of *Rome*, putting the ſword into his hand, which was the token of his power: Take this ſword, and make uſe of it for me, if I do well, and againſt me, if I do ill.

The Emperour *Adrian* uſed to ſay, that a good Adrian.

Romans: good Prince did not believe the goods of his subjects to be his. And meeting one of his Enemies after he was become Emperour; he said aloud to him, you have nothing to fear now; *As being lifted too high to think of revenge against a private person.*

He said, that Kings ought not to be Kings in all things; that is to say, not to use their power in every thing.

The People desiring him to set one of his Slaves at liberty, he said, they must not thus dispose of other mens goods.

He sent one to bestow a box on the Ear upon one of his Servants who was walking betwixt two Senators, and said, he ought to remember they might be his Masters one day.

His intended Successor being infirm, he said, he leaned upon a falling Wall.

He said the Treasure of Princes was like the Spleen, which never swells, but as the other parts consume. *To instruct them to spare their Subjects Purses.*

Dying he said that the multitude of Physicians had killed him.

He said to some Lawyers that desired that they might be allowed to plead, That they had no want of leave but of ability.

Plotina. His wife ascending the Capitol after his election: May I live, said she, in this dignity, as I lived before this was obtained.

Antonine. *Antonine* the Emperor, said, That Marriage was not a title of voluptuousness, but of dignity, thereby excusing the pleasure he took with other Women.

When

When ſome would have hindered his Son from weeping for the death of his Tutor, *Marcus Aurelius* ſaid, ſuffer him to be a Man, before he come to be a Prince. Romans. *Marcus Aurelius.*

Being adviſed to repudiate his Wife who led an ill life: Let us then reſtore the Empire to her, ſaid he, which ſhe brought in Marriage.

He ever conſulted with his Friends, before he would undertake any thing, becauſe ſaid he, It is more rational for one to follow the advice of many, then many that of one.

At his Dying, he told them they ſhould rather think of death than of him, and more of the Common Fate of all men, than of his alone, adding that he recommended his Son to them, and to the Gods likewiſe if he were deſerving.

The Emperor *Pertinax* being counſelled to ſave himſelf from the fury of the *Prætorian* Cohorts: What have I done, ſaid he, for this? *Pertinax.*

It hath been ſaid of the Emperor *Severus*, as well as of *Auguſtus*: That he ſhould never have been born, or that he never ſhould have dyed. *Severus.*

His Soldiers having declared his Son Emperor; whilſt he had the Gout, he cauſed himſelf to be carried to the Camp; and having puniſhed their inſolence: I will make you know, ſaid he, that it is the Head commands, and not the feet.

At his death, he ſaid, that he had been all things, and yet all that ſerved for nothing, *That is to ſay againſt Death.* He had paſſed all the Offices of the Empire.

Romans. He would not suffer the proud Inscription that had been fixed under the Statue of *Pescennius*, to be defaced: Whether he were such or no, said he, it is still the more honor to have thus defeated him.

Pescennius. *Pescennius* would have all the Judges to be allowed sufficient Salaries, to do their duties, said he, without Bribes.

The Egyptian Soldiers asking him for Wine, he shewed them the River *Nilus*, and when they refused to fight unless they had some, he told them, they were to engage with an Enemy that drank nothing but water.

He said, he would please whilst he was living, and be praised after his death: and as one would have rehearsed a *Panegyrick* in his praise, make one upon some famous Captain of a former age, to serve me for an example, said he.

Caracalla. *Caracalla* causing his Brother to be consecrated, whom he had killed; no matter, said he, whether he be a God, so he be dead.

Alexander Severus. *Alexander Severus* retrenched a great many of his Domestick Servants, saying, The Emperors had been ill Husbands in feeding so many useless mouths.

He said, itwas not Gold that made our offerings become acceptable, but Piety.

That we must wish for good and suffer evil.

That pleasing things were delightful, and hardships glorious. *One of the Antients said, to the same purpose, That trouble marched before Vertue, and after Vice: but that Pleasure followed Vertue,*

Vertue, and Vice was followed by Repentance. Romans.

That the Publick Safety depended on good Armies, and that a Prince ought to take more care of his Forces, then of himself.

That he that sold a Princes favours, sold his Cloak. *He caused one of his favorites to be burnt with green wood for having done so.*

That Friends must be preserved with good deeds, and Enemies gained with fair words.

That Soldiers defended their baggage with more heat then their lives.

That a Thief maintained himself by giving little, and taking much.

That by making the Majesty of Empire milder, it became the more supportable.

He solicited a man that had obliged him, to ask some recompence, that I may not, said he, die his debtor.

He would not suffer any Office in places of Judicature to be sold; saying it were not strange to sell, what one bought. *He meant Justice.*

Some Vintners contending with the Christians about a House, he said, it were better they should adore a God there, let him be what he would, then make it a Tavern.

The Souldiers interrupting a speech he made with their loud shouts; those should be used against the Enemy, said he, and not against your Prince.

He would not employ persons of * condition, in any service of his, and said, That personal service was the Office of a Slave. * The *Greek* says Freemen.

He

Romans. He said upon the punishment of a Friend that his Friends were very dear; but the Commonwealth was yet dearer.

Aurelina. The Emperor *Aurelian* having threatned a rebellious City that he would not spare a dog, let all the Dogs be destroyed, said he, and spare the Inhabitants.

Saturninus. *Saturninus* said to his Soldiers, who would make him Emperor, That they would lose a good Commander, to find a bad Prince. *That is to say, he was a better Soldier, then a Politician or Ruler.*

Tacitus. *Tacitus* the Emperor being denied some favour which he requested of the Senate: They know, said he, they have to do with a Prince that can bear it.

Probus. *Probus* made his Soldiers work when they had no Wars: That they may not eat the Publick Stock undeservedly.

Seeing a very fleet Horse, he said, it was a fit Beast for a Coward.

Diocletian. *Diocletian* said, there was nothing harder then to govern well, because of the continual Ambushes in and whispering underminings of Princes Ears to betray them.

He told those who would have recalled him to the Government after he had quitted it: That if they had but seen his Gardens at *Salona*, they would never have propounded it to him. *Because of the Sweetness of Repose, and the Pleasantness of Gardening.*

Julian. The Emperor *Julian* expell'd from his Court the Multitude of Eunuchs, Barbers, and Cooks,

The

The first because having then no Wife, he had no need of them; the last, because, said he, I eat no curious meats nor high Sauces: and the other, because one was enough for a great many. Customs.

The Soldiers of *Valentinian* endeavouring to oblige him to do somewhat contrary to his Will, he told them, They had chosen him voluntarily, but he would make them obey whether they would or no. *Valentinian.*

The young *Theodosius* was so far from putting any to death, that he said, he wished he could call the dead to life again. *Theodosius* the younger.

CUSTOMS OF LACEDEMONIA, *According to* Plutarque.

BEfore the producing the Apophthegmes of the *Lacedemonians*, *Plutarque* hath made a little digression concerning their Customes, to shew the near relation and agreement

Customs of the *Lacedemonians.*

agreement there is between their sayings & the manner of life. By his example I have drawn an Extract out of a Treatise composed by

It follows after this same.

* *Xenophon* to satisfie the Readers curiosity, because the thing is well done, and consisting of matters so remote from our times, and Methods, I thought it well worthy our knowledge, were it only to discover the grounds and principles upon which those great Men founded their Actions.

The *Lacedemonians*, did eat all together in great Inns and the oldest told the last comer, nothing is to be exposed abroad that we say here, *To preserve the Freedom of their Tables, and the Liberty of Feasting, according to the Proverb, Odi memorem convivam.*

Like the Knights of *Malta*, with whom in other things they had much resemblance.

They were very temperate in their eating and drinking; and the greatest dainty that was brought to their Table was a certain pottage Tannè, which was the ordinary food of their aged people. *Denys* the Tyrant having expressly sent for a Cook from *Lacedemonia* to make some for him, & not finding it agreeable to to his palate; 'Tis, said the Cook, to be eaten on the brink of the River *Eurotas*, after a Laconick Exercise: because Labour whets the Appetite, and a sharp stomack makes any thing relish well. *Witness him that drank Puddle Water in a great Thirst, saying, he never drank any so good before.*

They retired every night to their homes without any lights, to accustom themselves to be fearless, *Or rather to leave every one the liberty of going whither he pleased without being observed,*

as

as they do at Venice; for it is certain that Licurgus *gave great allowance to the pleasures of love, which is the common Entertainment of the Idle: Now, all his Subjects did nothing, like our Nobility, but passed their time like them, in Wars, Love and Hunting.*

Customs of the *Lacedemonians.*

After their Children could write and read, they taught them nothing else, but to obey the Magistrates, to inure themselves to hardships, and resolve to be Victors in fight, or die on the spot. *The Masters of other Sciences were not so much as admitted in* Lacedemonia.

The *Lacedemonians* wore no Doublets, had but one Garment in a year, without any change according to the season: used little Bathing or Stows, Oyled themselves but rarely, and were not very curious in their habits, or manners, *To banish Luxury and soft Delicacy, as being contrary to warlike People.*

Their Youth lay in Troops upon Mats made of Reeds of the Flaggy tops which grew about the sides of their Rivers, and in Winter they mixt somewhat that was warmer. *The heads of those Reeds ends like a feather, and is soft enough, besides it bears a wooly Substance, with which good mats are made. It might be perhaps of this warmer stuff that they used in winter to keep out the cold.*

The courtship of Boyes was not allowed as in *Greece*, but they loved Youth for their Vertues.

When the aged ones met a young man they asked him whither he went, and what he was doing? and if he answered not, or replied

Customs of the *Lacedæmonians.*

plied impertinently, he was chastized. The Punishment was to go round about an Altar singing reproaches of himself.

It was a shame not to endure reprehension, and those that did not admonish young men of their faults, were punished as Accomplices.

An old man was respected as ones own Father; which kept them in Union in the City because they took no less care for what was anothers, then for their own: and if any one had complained that another had corrected him, the Father would have corrected him afresh.

As they gave but little to their Children to eat, they were suffered to pilfer now and then: but if they were taken in the fact they were scourged and obliged to fast, *Not so much for having stolen, as for not doing it dexterously.*

They feed ill in their Inns, to accustom themselves to fare hard in time of War, which was their chief Exercise; besides they believed that a spare diet left the Spirits in more freedom, and made the Body more nimble and active in their Military imployments: *But less strong and vigorus, for the Athletes eat much.*

Though they lived thus soberly yet they loved musick to entertain their mirth; but their Musick was but mean, and their Songs contained nothing but the praises due to noble actions, and the blame belonging to ill ones, *As a spur to Vertue and a curb to Vice.*

It is held that *Licurgus* mingled Musick expressly with Arms to moderate the fury. The Kings themselves sacrificed to the Muses before battle that their Actions might be celebrated, *or to act so as to become worthy of it.* Customs of the *Lacedemonians.*

They would not suffer any change of their Ancient Musick, and condemned the most celebrated Musician of his age, to pay a fine though he were otherwise a great adorer of antiquity for having invented a new string which multiplied their notes and accords, and cut off two which another had added to the Lyre.

Their Songs were composed of divers couplets, in which they answered one another by turns. In some the old ones told 'em how brave they had been, the middle-ag'd in another would tell how brave they were; and the youths would promise they hoped to exceed them hereafter. The steps were military, as well as the time, and their harmony being mingled with somewhat of Enthusiasme transported them to such a degree as to despise death it self.

They buried their dead within the City near their Temples, without any ceremony or superstition, or other Funeral state, but only a red cloth which wrapped them all over and some Olive leaves; this Burying was common to all, mourning and effeminate lamentation as well as Epitaphs were banished, which was never allowed to any but such as died in the Wars.

They would not permit their youth to travel, that they might not be corrupted with forreign customs, nor were strangers suffered to come and

Customs of the *Lacedæmonians.*

and dwell in *Lacedemonia.*

Thoſe young men that had not been bred according to the *Spartan* way, could not enjoy any of their priviledges, whereas a ſtranger that had been ſo, enjoyed them all. 'Tis true they had their portions likewiſe when the firſt ſhared their Lands, with this *Proviſo* only that they might not ſell them.

At their huntings they were allowed to make uſe of their Neighbours Dogs, Horſes, and all other Equipage, when they did not uſe it themſelves, reſtoring every thing to them again and not ſpoiling them.

In a time of War they were cloathed in red as being a Martial colour, and on which the blood is not ſo conſpicuous when wounded.

When they had overcome by a ſlight, they ſacrificed an Ox, and when it was by force, a Cock; to prefer Prudence before Valour as a higher Vertue.

In the *Greek* it is to ſuffer Injuries.

They asked nothing of their Gods but patience in their labour, and to be happy when they did well. *This explication is proved by the Article; where it is ſaid, they contended in ſuffrings; which does not at all relate to injuries; ſince it follows that a* Lacedemonian *was chaſtized for enduring an affront without reſentment.*

All their Gods, *Venus* not excepted, were painted in armour to honor Valour, and make it known they were not in a condition to receive injuries.

They ordinarily ſaid, one muſt pray to the Gods with an Arm out-ſtretched, as much as to

ſay not with folded Arms but in putting the elping hand, *The Greek ſays, at the beginning an Enterprize, otherwiſe not.*

Cuſtoms of the *Lacedæmonians.*

They were wont to ſhew their Slaves unk to their Children, to make them abhor runkenneſs.

When they were to go into any Houſe, they d not knock at the door; but called aloud the ſtreet, that they ſhould come & open

In their Baths they uſed Rubbers made of eeds, inſtead of Wyre ones.

They neither acted Tragedies nor Comedies, hat no offence might be committed againſt the aws, not even in Plays. *Or that they might not e accuſtomed to hear their Paſſions and crimes de-nded.*

They expelled a Poet, for having ſaid, that hen a man had loſt his Weapons, he might ecover others; but life once loſt, was never o be regained. *As if he had thereby inſtructed hem to caſt away their Arms to fly with more aſe.*

The Boys and Girles had one common Sacri-ce.

The *Ephores* condemned a *Lacedemonian* to ay a Fine, for having endured many affronts without reſſentment.

They cauſed a Soldier to be put to death or having painted his Shield; and publick-y reproved a young man for learning he way to a place where they lived Luxurious-y.

According to *Eraſmus* or a Porter for making his Sack of divers colours.

They packed away an Orator, who vaunted

and dwell in *Lacedemonia.*

Customs of the *Lacedemonians.*

Thoſe young men that had not been bred according to the *Spartan* way, could not enjoy any of their priviledges, whereas a ſtranger that had been ſo, enjoyed them all. 'Tis ſaid they had their portions likewiſe when they firſt ſhared their Lands, with this *Proviſo* only, that they might not ſell them.

At their huntings they were allowed to make uſe of their Neighbours Dogs, Horſes, and all other Equipage, when they did not uſe it themſelves, reſtoring every thing to them again and not ſpoiling them.

In a time of War they were cloathed in red, as being a Martial colour, and on which the blood is not ſo conſpicuous when wounded.

When they had overcome by a ſlight, they ſacrificed an Ox, and when it was by force, a Cock; to prefer Prudence before Valour as a higher Vertue.

In the *Greek* it is to ſuffer Injuries.

They asked nothing of their Gods but patience in their labour, and to be happy when they did well. *This explication is proved by the Article; where it is ſaid, they contended in ſufferings; which does not at all relate to injuries; ſince it follows that a* Lacedemonian *was chaſtized for enduring an affront without reſentment.*

All their Gods, *Venus* not excepted, were painted in armour to honor Valour, and make it known they were not in a condition to receive injuries.

They ordinarily ſaid, one muſt pray to the Gods with an Arm out-ſtretched, as much as

to

to lay not with folded Arms but in putting the helping hand, *The Greek says, at the beginning of an Enterprize, otherwise not.* Customs of the *Lacedemonians.*

They were wont to shew their Slaves drunk to their Children, to make them abhor Drunkenness.

When they were to go into any House, they did not knock at the door; but called aloud in the street, that they should come & open it.

In their Baths they used Rubbers made of reeds, instead of Wyre ones.

They neither acted Tragedies nor Comedies, that no offence might be committed against the Laws, not even in Plays. *Or that they might not be accustomed to hear their Passions and crimes defended.*

They expelled a Poet, for having said, that when a man had lost his Weapons, he might recover others; but life once lost, was never to be regained. *As if he had thereby instructed them to cast away their Arms to fly with more ease.*

The Boys and Girles had one common Sacrifice.

The *Ephores* condemned a *Lacedemonian* to pay a Fine, for having endured many affronts without ressentment.

They caused a Soldier to be put to death for having painted his Shield; and publickly reproved a young man for learning the way to a place where they lived Luxuriously. According to *Erasmus* or a Porter for making his Sack of divers colours.

They packed away an Orator, who vaunted

Customs of the *Lacedemonians.*

that he could discourse a whole day upon any Subject. *For discourse ought to be proportioned to the Subject, and not inlarged ad infinitum.*

Their Children were whipped once a year upon the Altar of *Diana*, to teach them to endure pain, and they contended who should suffer most, as if it were a Vertue. *However it is dangerous to make sufferings become despisable: for we have nothing to bridle the wicked withal but that, and Children hardned by too much whipping grow incorrigible.*

It was a shame to exercise any Trade, even Husbandry it self, to which purpose they made use of their Slaves, as their Farmers, without taxing them too much or too little, for fear of making them lazy or desperate.

The *Lacedemonians* were thus always at leasure which is a pleasant thing, and they were forbidden to meddle with Navigation, and even to fight at Sea, but they afterwards broke that Custom and renew'd it again, finding their manners were thereby corrupted.

As the use of Riches was utterly banished there was no fear they should labour in vain to acquire any, and the first that attempted it were condemned to death: For an Oracle had been pronounced to two Kings: That Riches would prove the ruine of *Sparta*. This Custom was abolished by little and little, and *Lysander* after the taking of *Athens*, filled the City with riches, not only without danger, but with much Honor.

Whilst *Sparta* observed these Laws, they were the chiefest of *Greece* the space of five hundred

hundred years; but coming to relax; and covetousness insinuating it self, their Allies forsook them, finding their strength decay. Nevertheless after the Battle of *Cheronea*, when all *Greece* had elected *Philip* of *Macedon* for General, and afterwards *Alexander*, after the destruction of *Thebes*, these would not acknowledge their Power, nor fight with them, nor for them, nor meet in their Assemblies, and held out firmly even against their Successors, though feeble, and without any Walls. But at last having forsaken all their Customs, they were subjected to their own Tyrants, and put their necks under the *Roman* yoke with the rest of the World. Customs of the *Lacedemonians.* *Nabis, &c.*

A part of these Customes being included in the Apophthegms of *Licurgus*, we will marshal them together, because they will serve to give light to many things; and it will not be amiss, to bring him in the Front, as the Founder.

Licurgus willing to wean his Citizens from their debauchery, to make them Vertuous, and to let them see how Education and Exercise changed and out-stripped Nature, brought two dogs forth in Publick, one bred to hunting the other in the Kitchen; and having caused a Hare to be let loose, and meat to be laid down, the first coursed the Hare, the other ran to the meat, though they were both fit for the chase, but the last was utterly spoiled for want of exercise. By this means, he shewed them, it was not enough they were descended from *Hercules*, as the *Lacedemonians* were, unless,

Customs of the *Lacedemonians.*

like him, they exercised themselves in vertuous ways.

After he had divided the whole country in nine thousand equal portions, finding at Harvest time that all their heaps were equal in the Fields, he said, that all *Laconia* seemed the partnership of so many Brothers.

He would have done the same with their Goods, after he had abolished all manner of Debts; but the rich opposing him, he made their Riches become useless by prohibiting entirely the use of *Gold* and *Silver* in any thing, and suffering only Iron money to pass Currant. He likewise retrenched other superfluities, so that in *Sparta* was to be found, neither *Merchant*, nor *Cook*, nor *Lawyer*, nor *Mountebank*, nor *Astrologer*, and injustice was banished by his having cut up the root of it which is covetousness. And to take away all excess in yet, as he had done in Houshold Goods, he ordained they should eat in common, in publick places, where every one was served alike, without having either more, or any greater dainties then his fellows.

Those were blamed that did not come thither, as voluptuous People; insomuch that King *Agis* desiring to sup at home with his wife after his return from the gaining of a Victory they would not send him his proportion, and the next day condemned him to pay a Fine. Notwithstanding the wealthier sort, angry at this Method, which hindred them of the enjoyment

joyment of their Riches, would have ſtoned him to death, had he not fled into a Temple, with the loſs of one eye. He that had ſtruck out his eye, being afterwards delivered into his hands to ſuffer Juſtice, inſtead of puniſhing he pardoned him, made him eat at his Table and of his Enemy made him his greateſt Friend, and his adorer. Cuſtoms of the *Lacedemonians.*

Whilſt they were at meals, ſome were appointed to be always in Arms as a Guard, to psevent any diſorders, or unlook'd for Accidents; but their number was never ſo great as to be able to maſter the reſt.

To obviate all manner of cheats and little quirks, and leave the Judges the liberty of judging every thing according to it's circumſtances without being tied to the rigor of the Law, he would have no written Laws.

He forbad they ſhould make uſe of any tools about their buildings, beſides the Axe, and Saw, that they might be aſhamed of providing rich furniture for ſuch ill Houſes, and by ſeeing a Door without any Art of Joyners work, they ſhould expect to find nothing within that were magnificent.

He enjoyned them likewiſe, not to make War upon the ſame People too often, for fear of making them too Warlike. *The remainder is elſewhere.*

He cauſed Maidens to addict themſelves to Exerciſes of the body, and to wreſtle naked, to become the more robuſt, and bring forth the more vigorous Children, beſides that it would make them the leſs ſenſi-

Customs of the *Lacedemonians.*

sible of the pains of Child-bearing. By this means he endeavoured to cure them of their Feminine tenderneſs, and be only ſubject to the like paſſions with Men, and fight in a time of danger and neceſſity, in defence of their Country. And indeed, the Wife of *Leonidas* reproached thoſe that told her, There were none but the *Macedonians* that commanded over Men; That there were none but them that begot Men. But they were not ſuffered to be ſeen by every one at thoſe Exerciſes, no more then the young Boys. That Priviledge being allowed only to ſuch as were married; and to incite People the more to marriage, thoſe that were not ſo, were deprived of the Honor that was given to old age. From thence it was that *Dercillidas* taking it ill, that a young man did not riſe up from his Seat when he approached, the young man replied, That *Dercillidas* had begot no Children that might ſhew him the like reſpect another time.

But by this means the homely ones did not eaſily get Husbands.

They gave no Portion with their Daughters in Marriage, to prevent making love to them for any thing but their merits, and that the meaner ſort might be ſought after as well as the rich. All uſe of Face-painting and other Ornaments were ſtrictly prohibited, that they might have no other advantage but their Vertue.

He preſcribed a time for marriage, as well for Maidens, as Batchelors, that ſo coming together in the flower of their Age, they might have the healthier and luſtier Children.

He

He would not ſuffer thoſe who were newly married to meet together, but as it were, by ſtealth, leſt they ſhould be glutted and enfeebled by a continual enjoyment. Cuſtoms of the *Lacedemonians.*

He forbad to put Oyl into perfumes, that ſo precious a thing might not be idly waſted; and baniſhed all Arts generally, which ſerve only for ſhew, and even the Dyers Trade was not admitted, which he called a Flattery of the Senſes, or Deception of Sight.

Chaſtity was ſo great in thoſe days, and Women ſo little acquainted with the liberty that came in ſince, that a ſtranger admiring there was no Law eſtabliſhed againſt Adultery, was told there was no ſuch thing committed in that place, whence they had expelled all luxury, and debauchery. *Whatever* Plutarque *ſayes,* Licurgus *his Cuſtoms were too licentious in that matter: For they loſt all modeſty by their wreſtling naked before Men, being themſelves Virgins, and the liberty he allowed in ſome caſes that a man might kiſs his Neighbours Wife, did in ſome manner authorize their debauches. And therefore* Ariſtotle *condemns all the Chapter concerning Women: beſides that he forbad them the carrying any Lights in the Night time, or to lye every one with his own: which gave the Gallants great opportunity for amorous adventures.*

Of all the Exerciſes of the body, he permitted thoſe only wherein the hand is extended: that is to ſay, he condemned fighting with the cloſed Fiſt, or any ſuch like, which might hurt or enfeeble thoſe, whom he deſigned only

Customs of the *Lacedemonians.*

ly to ſtrengthen by continual Exerciſe.

He ordained they ſhould make Offerings to the Gods of things of ſmall Value, that they might never want wherewith to Sacrifice.

In time of War he would make them often remove their Camp, whether for healths ſake or to put the Enemy to the greater trouble, and forbid them to make any Siege, becauſe the braveſt man might be ſlain by a Coward, by a Woman, or a Child.

The *Thebans* conſulting with him concerning their Funeral mourning once a year for *Leucothee*: If ſhe be a Goddeſs 'tis ridiculous to mourn for her; and if a Woman, to adore her, ſaid he.

To one that praiſed *Democracy*, ſettle it in your own Family, ſaid he,

He ſaid, the means to prevent any ones making of War upon them, was to be poor; there being nothing to be gained of ſuch, and to ſhare every one alike, there being then no cauſe of diviſion, but every one would have the ſame intereſt for the preſevation of the Commonwealth.

He told ſome that admired the City of *Sparta* was not walled, and fortified, that it was ſo by the Valous of it's Inhabitants.

He gave order to ſpare the Enemy in fight, as ſoon as they left off defending themſelves, that they might not force them to make head again through diſpair; beſides that it is not generous to kill thoſe that make no defence; Neither would he ſuffer them

ſtrip the dead, leſt they ſhould be overloaden with plunder, and give the Enemy opportunity to rally. Cuſtoms of the *Lacedæmonians.*

He ſaid, that reward and puniſhments, were the two poles upon which all Government turned.

He ordained them to wear long Hair, becauſe it made the handſome more comely, and the unhadſome more dreadful.

CUSTOMS.

Customs of the *Lacedemonians.*

CUSTOMS OF *The* LACEDEMONIANS, *According to* Xenophon.

To serve as a Commentary to that of Plutarque.

WHen we consider that the Republick of *Sparta* which was the pooreſt and the leaſt peopled of any in *Greece*, is become the moſt illuſtrious, and the moſt potent, it fills us with aſtoniſhment; But when we come to caſt our Eye upon their Laws and Cuſtoms, there is nothing to be admired but the Prudence of the *Legiſlator*

Legislator, who hath made them great and flourishing by methods opposite to all others. First, as to what concerns the Children, which are like the Foundations of an Empire; whereas in *Greece*, they will not suffer maidens to eat their fill, or to drink Wine, or if they allow any, it is but very little, the contrary is practised in *Lacedemonia*; and whereas in other places they sit all day long at their work, like Artisans; *Lycurgus* thought there were Servants enough to spin, and make cloathing for them all, and would have the Daughters employ themselves like us, in running and wrestling, and other the like Exercises, that they might bring forth lusty and vigorous Children, which the other kind of Education does much impair. And then considering that people newly married are subject to run into an excess of Nuptial pleasure which enervates their strength, he would never let them come together but by stealth, it being esteemed as it were something shameful to be found together; thereby to allay their overheat, and prevent an over-glut, which commonly attends a full enjoyment of our desires. Neither did he allow the freedom to marry at any age, but would have them coupled when they were in their prime strength and ripeness to get Children, fearing lest otherwise the fruit might partake of the debility of the body, and the decay of it's producer. And if sometimes they grant an Elderly man the liberty of Matrimony, Whereas in other places they are the most jealous, here they make

Customs of the *Lacedemonians*.

Customs of the *Lacedemonians.*

make choice of the most beautiful young ones to supply their own defects, and bring them a Race worthy of *Sparta.* Even young people that have no mind to wed, have a right of desiring a married man, that hath a handsome Wife, to give them leave to beget Children, who without any right of succession, serve only as a prop to the Family.

These Customs, though a little strange, are the cause that there is no where to be found such strong and large men as in *Lacedemonia.* Having now spoken of what concerns their production, let us treat of their Education. As soon as ever Children can but understand what is said to them, the *Greeks* who are most careful chuse out some Slaves for Tutors, and send them to the Colledge, to be taught to read and write, as well as Musick, and other Exercises. They shooe them neatly, and change their habits according to the different seasons which makes them tender and less capable of Labour. But *Licurgus* instead of Slaves, allots one of the principallest of the City to be their Master, who brings them together every day, and chastizes those that fail; so that the youth of *Lacedemonia* learn much modesty and obedience in their greenest years. Instead of being neatly shod he makes them go bare-footed, which does harden their Legs; and makes them the better able to climb up, or get down any steep or craggy places, and more active in their Exercise. They are allowed but one Garment

Garment a year, that they may be early uſed to endure heats and cold: and whereas others eat as much as they liſt, theſe are not ſo well treated but they learn from their infancy to be able to endure both hunger and thirſt in caſe of neceſſity. Beſides, not having their Stomachs over-loaden with Victuals, their minds are freer, their ſpirits clearer, & their bodies more healthy & fit for action, & apt to encreaſe in growth to a juſt proportion. But they are ſuffered to pilfer little things, that may hinder them from being incommoded through hunger. And indeed, it is well enough known the Law-maker did not thus contrive it out of frugality, nor becauſe of any ſcarcity, but to rowze their Ingenuity by this artifice. For to filtch any thing from thoſe who had the command of the Kitchen, they were forced to watch whole nights, to lay in ambuſcade, and ſet out Sentinels to avoid being taken in the fact; which altogether does ſomewhat reſemble an apprentiſhip in war. But how will ſome object, if it were lawful to ſteal does it come to paſs they ſhould be puniſhed for theft? I anſwer, it is the ſame as is currant with the learners of any other Trade, when they do not their buſineſs well. 'Tis not for the theft that they are puniſhed; but becauſe they could not ſteal cleverly: whereby they learn to know that in actions which require Skill and Experience, they never thrive that are ſlow and ſtupid. As for the pain or ſmart they endured, it was to inure them betimes, that they might lead the remainder

Cuſtoms of the *Lacedæmonians.*

They were whipped once a year on *Diana's* Altar.

Customs of the *Lacedemonians.*

mainder of their lives in quiet and without fear. Notwithstanding as their Governor could not be ever present to instruct them, so the first that came, had a charge to supply his Office, and if none came, then the ablest of themselves took the care; so that they never wanted some to be their Guide, which makes them become wise and respectful: for there is in no place so much respect shown to those that command as in *Lacedemonia.* As for the regulation of Boys or young men in their Amours; since that is part of the Education of youth,

A man and wife.

Whereas in *Beotia*, it is permitted to cohabit with them; and in *Elide* to enjoy the Flower of their beauty, though in other places it is forbidden so much as to converse with them: *Licurgus*, neither imitating the Severity of the one, nor the Licentiousness of the other, would have them converse together, to incite each other to Vertue; but not to touch them any more then a Father would his Child. For that is infamous, though some can hardly believe it, because the practise in *Greece* is contrary in most parts. Now I leave it to be judged which of these Customs are most likely to beget respect and modesty, either these of *Lacedemonia*, or the others. Truly, you could neither hear them talk, nor cast their eyes about, when they walked in the streets any more then if they had been Marble Statues. They hold their hands folded up in their Robe, appear more bashful then a maiden, and when they come to their Inns, do not say a word, unless a question be propounded, which

which demonstrates that our Sex is as capable of modesty as the womens. All these Methods were ordained by *Lycurgus* to beget modesty, the chiefest foundation for Vertue. When they have attained to the age of fifteen, or thereabouts, whereas in other places they let them rule themselves, according to their own discretion, without minding their conduct any further; it is then we take most care in *Lacedemonia*, and keep them most imployed to prevent them from running into the debauches incident to that age. And those who will not be restrained by these rules are not reckoned amongst people of credit: So that, not only such as aspire to Offices and employments, but others likewise are compelled to subject themselves to preserve their reputation. When they begin to have most ambition, and desire to appear, the *Legislator* endeavours to augment it, and spur them on with the love and sence of honor, to make them the more eager after Fame. To this end, the *Ephores* chuse three of the best shaped Youths, who each of them picks out an hundred more with a great deal of caution; they being obliged to give a good reason for their choice. These become the objects of the jealousie and resentment of those that were rejected, who are spyes upon all their actions that they may discover their failings. From thence arises a noble emulation very beneficial to the Republick, since it instructs young people to discern betwixt good and evil, and pushes them still onwards to perfection. For these

Customs of the *Lacedemonians*.

Customs of the *Lacedemonians.*

these three hundred aim at nothing else and do their Country great service, whether singly or together when opportunity presents. They are careful to preserve their Vigour, for the others ingage them to try their strength in any place wherever they meet. But for fear these contests should go too far, it is in the power of the first that comes near to part them, and those that will not obey are severely punished to teach them not to be so overmuch transported with anger, as not to be in a condition to obey Law and reason. When they grow more advanced in Years and Stature, and are capable of the best commands, for it is from amongst these they are selected; whereas the *Greeks* take them from their Exercises, to go and bear Arms; *Lycurgus* sends them to hunting, as being a kind of Image of War, when they are not employed otherwise.

This is the greatest part of their Exercises. I will now speak of their manner of living. The *Legislator*, having observed that divers kinds of excess was committed at the feasts and debauches so frequent amongst the *Greeks*, he found it better to make their meetings in publick, where as decorum is easier kept. He would therefore have them eat at Inns, where they are served with every thing necessary for life without Superfluity or want: Besides the Hunters do often present them with Venison, and the like Fare, and those who are very rich, with all they have more then is needful; by which means nothing is wanting, altho they can neither get enough

to

to be Surfeited nor drunk, none being obliged to drink. For being constrained to return home at night without any Lights, they take a care to do it honourably: Every one drinking what best pleases himself, which is both more healthful and more delightful at once. And whereas in other places, those of near the same years do usually eat together; the aged are here mixed with the Youthful; which begets more respect, and ties up their Tongues from running into any undecencies; besides that their Colder Temper, is an allay to the boiling heat of Youth. Thus is their Instruction mingled with Delight; for they discourse of nothing but the Brave Actions of great Men. On the other hand, the Legislator having by experience found that exercise contributed mightily towards Health, and that such as Labour have fresh and ruddy Complexions, whereas the Idle Drones, are pale and wan, or stuff'd with ill humours; he ordered the eldest of every Inn to take care that none overcharged himself with Meat, or Drink to that Degree as not to be able to work; in which he Succeeded so well, that there are no healthier, nor more Laborious People for all manner of Work, then the *Lacedemonians*, for they did always exercise their Arms, their Legs, and their Backs. And there is this in Particular that tho in other Cities each Family hath it's Master who commands both House and Goods, yet here one may make use of any other mens goods without Prejudice to any one. Any mans Children

Customs of the *Lacedemonians*.

Customs of the *Lacedemonians.*

are commanded as if their own; So that if a Child which one hath beaten runs to his Father to complain, he is obliged to correct him anew, so well are they Satisfyed that none would impose an unjust thing upon him, and that they have dealt by him, as they would have others do by theirs in a like occasion. They likewise make use of any others Servants, or their equipage: For after notice given to any one that they are going a Hunting, if he be not desirous or at Leasure to go with them, he lends them his Horse, or Dogs: And if any one wants a Chariot, either because he is not well, or upon any other account, he takes the first he meets withal, and restores it again, when he hath done with it, as if it were his own. Those whom the night hath overtaken in Hunting, if they have no Provision, eat what ever they find ready at any other place, and when they have had what is Sufficient they put up the rest for the owner of it. By this means the Poorest are provided for, out of the abundance of the Rich. There is another particular very remarkable, which is this, that in other places every one Labours to Enrich himself, one by this Trade, another by that: But the *Lacedemonians* have no other profession but the Art of War, the rest being done by Slaves. To what end, therefore, would it be to heap up Riches, the use of it being prohibited, and not to be imployed either in gaudy Cloaths, nor delicacy of Diet, they esteeming health and Strength the greatest ornaments

ments of the body. Nor is it necessary to help a Friend, for there every one may have what he Stands in need of. It is enough that one can make use of his Person when requisite, which is more honourable. But besides that it is not allowed amongst the *Lacedæmonians* to Enrich one's self by unjust ways, it is also a very difficult thing; For it would require a Cart to carry one hundred Crowns of their Money, and it is forbidden under great penalties to have either Gold or Silver, after which they make very Strict Search. The acquisition therefore and the possession of wealth would bring more hurt and danger, then it can pleasure. Furthermore, there is no place, as I have said, where more respect is given to the Laws and Magistrates; for, whereas in other Cities of *Greece*, it is a kind of infamy to obey, and the Rich men dispence with it; in *Lacedemonia* the greatest men Strive most to express their obedience, and run with hast and zeal wherever they are commanded to give example unto others. This makes me believe they gave consent to those Laws established by *Lycurgus*, and that with them he created the power of the *Ephores*, which is the more dreaded, by how much it is the more absolute. For they have power to condemn whom they will to pay a fine, and to make him pay it; to imprison, or cashiere an Officer, and make him give account of his actions, without waiting till the time of his Service be expired. But the prudence of *Lycurgus* appears principally in his

Customs of the *Lacedemonians*.

Customs of the *Lacedemonians.*

having consulted the Oracle before he made his Laws, thereby to give them a more then humane Authority. It was likewise a great craft in him to make them prefer an honourable Death, before a shameful life; because more men are saved by their courage, then their cowardize, and every one strugles to help a Gallant Person, which shews that Honour is the inseparable Companion of Virtue. But it is necessary to know what he projected to render good men happy, and the other sort Miserable. In other places, there is no greater punishment for Cowards, or evil doers then to pass for what they are. Mean time, they Game, converse and trade with any other sort of men. But, in *Lacedemonia*, it is a Scandal to admit them into company, or to have any dealings with them; and in their Assemblies they are always put in the least honorable place. They are bound to give way to any one in the Streets; To rise up when they pass near them, as the Boyes do; to justify any Suit of Law by the Sword; To give account of their actions; To feed their poor kindred, and marry, or pay a lusty Fine. They dare not adorn themselves, nor take the same freedom as Creditable Persons upon pain of being abused. We must not wonder therefore, if an honourable Death be preferred before such an infamous life. *Lycurgus*, did hitt this well too in my opinion, for to preserve the fame of mens brave Actions, when they grew old, he established a kind of Judicature where those Ancient Persons did

preside

preſide till the time of their Death, to make them the more honourable. In other places they puniſh thoſe that wrong their Neighbours: Here they puniſh ſuch as do not do all within their power to become moſt vertuous. And indeed, by other ſorts of Vices we only do hurt to particular men, whereas the Coward does an injury to all his Country, by baſely betraying it; and it is for that reaſon the Puniſhments he hath ordained againſt that ſort of People is the moſt Severe. In fine he hath impoſed upon his Citizens a pleaſing and eaſy conſtraint of well doing, by beſtowing upon all worthy honeſt men a Share in the advantages of the State, whether they be ſtrong or weak, or Rich or indigent men, and depriving the reſt utterly of them. For the Antiquity of theſe Laws it appears by the time he lived in, which was in *Heraclides* days, tho they may be called new in reſpect of other people. But that which is moſt wonderful, is that they have been well known and admired by all the World, and yet were never imitated by any. *The reſt of this Treatiſe conterns their Manner of making War, and other things of the Regality, which belongs not to this Subject.*

Cuſtoms of the *Lacedæmonians.*

Customs of the *Lacedemonians.*

APOPHTHEGMES OF THE LACEDEMONIANS

According to the Alphabetical order.

Agaſicles. SOme admiring that a *Lacedemonian* King, who was curious in his Learning, and entertaining of knowing men, did not make any uſe of a Stranger who was very illuſtrious; I deſire, ſaid he, to be a Diſciple to thoſe amongſt whom I was born.

He ſaid, the way to rule without Guards was to govern the people as a Father does his Children.

Ageſilaus. The Steward of a Feaſt, where *Ageſilaus* preſided, having enquired of him, how he would have them drink. If there be Wine enough, ſaid he, let them drink as much as they will, if not, let not one have more then another. *It was the Greeks Cuſtom to chuſe one of the Gueſts to preſide at the Feaſt.*

Seeing a malefactor endure the torments of death with much conſtancy and reſolution:

Ha,

Ha, the wicked Wretch, said he, to abuse Vertue so highly! Customs of the *Lacedemonians.*

An Orator being applauded for making little things great: I do not like a Shoomaker, said he, that makes Shooes bigger then fits the Feet. *And so* Cleomenes *reproved an Orator, who made a very large dicourse upon a very little Subject; the Discourse being Irregular if not proportioned to the Subject.*

One pressing him, to make good or perform an unjust promise, If it be not just, replyed he, I have not promised it. He meant that he never intended it. But Kings, urged the other, ought never to promise, but what they will perform: nor others, said he, require any thing of them which they ought not to promise. *It is held that none is obliged to perform an unjust promise, and that if it be a fault to promise it, it is a double crime to perform it.*

He said, we must have a regard from whence did proceed either reproof or praise, before we could well judge of it; and that there was a great deal of pleasure to be commended by those that might as well blame us without fear. *Because it is no credit to be praised by a Rascal, or by one that has no understanding, or to be blamed by any the like persons signifies no thing.*

Having been seated at the lower end of the Table at a Feast: This was to let you know, said he, that it is not the place that makes the Person honorable, but the Person makes the place so. *The upper end is wherever the most eminent*

Customs of the *Lacedemonians.*

nent person is seated, and it is him they first serve.

A Physician prescribing him a very strickt Diet: Should I take all the Drugs in the World, said he, it could never make me immortal.

A Mouse having in his sight bitten a little Boy that caught it: If it be dangerous, said he, to attack the least Animal, much more to assault a Man of Courage. Brasidas *upon the like occasion, said, there was no Animal so small or weak, but was willing to defend its Liberty.*

Tisaphernes having broken his Word with him he said, I am obliged to him, for having engaged the Gods on the *Grecians* side, by his Perjury.

Selling in his presence many Slaves, and much Plunder gained from the *Persians*, and finding all the People run to the Plunder, not minding the Slaves because of their effeminate breeding: Behold what are the Combatants, said he, and what is the reward of combating?

He once refused some Presents from the King of *Persia*, saying, he gloried more in taking than in receiving from his Enemy, and in making his Soldiers rich rather than himself.

He said he would rather be Master over himself than the best City in the Enemy's power, and rather preserve his own Liberty, then usurp anothers.

Though he was a great observer of the Laws, yet he once wrote to a Judge, a Friend of

of his, who had imprisoned one, to release him again, whether he were Innocent, or Guilty, and that he would do this either for his Requests, or for Justices sake. Customs of the *Lacedæmonians.*

Upon a precipitate Decamping, wavering whether he should forsake a sick person whom he loved: How difficult is it, said he, to love, and to be wise!

He said a Prince ought to be distinguished from his Subjects by his Vertues, and not by his Pleasures; and therefore he went always simply clad, ate accordingly, and would lye no softer then the meanest Soldier, and being told, that he would one day perhaps be forced to alter his method of living: I have used my self, said he, not to change in a time for change. And indeed, so he lived to his end, to take away all excuse from young people when they saw a Prince and an old man, do the same that he advised them to practise.

He said, The *Lacedemonian* Laws for their chief foundation had the contempt of Pleasures, and liberty for their reward.

Passing through a Country where the Inhabitants lived in all Licentiousness, and they having brought him a great many Presents, he took only their Corn for his Soldiers, and when they earnestly pressed him to accept of the rest, he caused it to be distributed amongst the Slaves, and said, Men of courage ought not to esteem of those things, which were the delight of mean Spirits.

The same People having ordained divine Honors to be paid him, he asked them whether

Customs of the *Lacedæmonians.*

whether they had the power to make Deities, and if so, wherefore they did not begin with themselves.

With the same austerity he rejected those Statues the Cities of *Asia* would have erected, nor would suffer his picture to be made, there being no Portraiture so good of any eminent man as his own Actions.

He used to say, The Strength of a City did not consist in the Walls, but in the courage of the Inhabitants. *The Remainder is in the Apophthegmes of* Licurgus, *or* Antalidas.

When he would have any thing done with expedition, he put his own hand first to the Work, and took a pride in labouring as much as any private Soldier. *The rest is elsewhere.*

He said, we ought not to heap up a provision of riches, but of vertues.

A Cripple seeking to get a Horse that he might fight in a Battle, Friend, said he, thou seekest for legs to run away withal, for thine are good enough to stand in Fight with. *It is not so verbatim in the original, but that is not so requisite in an Apophthegm, as the good sence.*

Another Cripple being rallied withal for going to the Wars, said, the question was not running away, but standing stoutly to it.

He was asked, how one should render himself illustrious: By despising of Death, replyed he another time, to the same question, he answered, By saying well, and doing the same.

To

To one that asked him, wherefore the *Lacedemonians* went to battle with the sound of a flute, he replyed, To discern the cowards from the valiant by the Gate of their Marching. *Lycurgus gives another reason.* Customs of the *Lacedemonians.*

As some were admiring the felicity of a young Prince: At the same Age, saies he, *Priam* was a happy man too.

In the height of his Conquests, being recalled by the *Ephores*, he said, It was not less the devoir of a Prince to obey the Laws, then to command over men.

Upon his return, he asked whether they would have him pass as a Friend, or an Enemy; and some *Barbarians* requiring an hundred Talents, and a hundred beautiful Women; to let him pass quietly, he told them, they should come and fetch them, and so Marching immediately against them, defeated them.

Having asked the same thing of the *Lacedemonian* King, and that Prince desiring time to consider. Let him consider still, said he, in the mean time we will not stop our March.

Two of his Friends having been detained in a City of *Thessaly*, whither they went to treat, he replyed, to those that would have counselled him to force the place, That to gain all *Thessaly*, he would no hazard the life of one of those Friends. *That Sounds more of an honest man, then a Politician.*

Hearing of a Bloody battle that had been fought near *Corinth*: How miserable is *Grecia*, said

Customs of the Lacedemonians:

said he, to turn their Weapons against themselves, since with much lesser numbers they have been lost, we might have conquered all *Persia*. *As much might be said of Christendom.*

He Solicited his Sister to run with her Chariot in the Olympian Games for the prize. To make them know, said he, that there was nothing either great or generous in that exercise.

He advised *Xenophon* to bring up his Children at *Lacedemonia*: To learn the Noblest of all the Sciences, which is, to command, and to obey.

He bestowed several Employments on his Enemies; to turn, said he, their hatred into Friendship.

An Advocate desiring Letters of recommendations for a Judge that was his Friend: My Friends, said he, Stand in need of no recommendations, to make them do Justice.

Some body shewing him the Fortifications of a Place, and asking him whether they were not very fine: yes, for Women, said he. *Another ask'd, what Women dwell there? and a third said, there is a very fine apartment for the Ladies.*

A celebrated Comedian admiring that he would not speak to him, and inquiring whether he knew him: yes, said he, are not you *Callippides* the *Buffoon? Because the Lacedemonians prized nothing but vertue, otherwise that profession was not infamous amongst the* Grecians *tho it were prohibited in Lacedemonia.*

When some would perswade him to hear

a

fellow that counterfeited the Nightingale: I have several times, said he, heard the Nightingale it's self. Customs of the *Lacedemonians.*

A Physician who would be called *Jupiter*, as who should say, the Saviour, because he had wrought some famous Cures, having sent a letter to him with this Inscription, *Menecrates, Jupiter, To King* Agesilaus, *Health. He replyed, King* Agesilaus *to Menecrates, Wisdome*, treating him as a Fool.

Some telling him that the *Lacedemonians* took party with the *Persians*: No, said he, it is the *Persian* hold Parties with the *Lacedemonians*; So to those that called the King of *Persia*, the Great King, as we say at present the Grand Siginor, he said, he was not greater then himself, unless he were more just; not measuring his greatness by the Extent of his Empire, but of his Vertues.

Being asked whether Valour were better then Justice: It would be useless, said he, if all men were just. *He added, that it would likewise be of no use, unless accompanied by the other.*

He said, that the Inhabitants of *Asia*, considered as free, were nothing worth; but they were passable for Slaves.

He said, that we ought to teach Children, that which would be of use to them when they are men.

One making an ill defence for himself before the Judges, yet still imploring the benefit of the Laws, In vain doest thou implore the benefit of the Law, said he, unless thou make a better Plea. *This is the sence, the*

Customs of the *Lacedemonians.*

the Strictneſs of words are not ſo.

When the King of *Perſia* ſought his allyance, he told him, that were needleſs, for if he were a true Friend to his Country, he ſhould be ſo to him.

A Friend of his Surprizing him unawares as he was Sporting with his Children: Stay, ſaid he, and do no mock, till you have Children of your own. *Or till you are a Father.*

Such as were allied to the *Lacedemonians*, complaining that they furniſhed them with more Souldiers, then themſelves raiſed, he made it appear that they indeed furniſhed them with more men, but not ſo many Souldiers, becauſe there was not one of them but had another Trade, whereas the *Lacedemonians* practiſed nothing but the Art of War.

Neceſſity obliging them to do ſomething that was contrary to their Laws, he ſaid, that they muſt let them lye and ſleep that day, and on the morrow they would wake and riſe with more Vigour. To *teach us, that the Laws are made for men, and not men for the Laws.*

The *Egyptians* deſpiſing him, becauſe he had no great attendance, nor extraordinary Equipage: I will make them know, ſaid he, that Royalty does not conſiſt in vain pomp, but in great vertues.

Ageſipolis. Son of *Cleombrotus.*

Philip having razed the City of *Olynthia*, he cannot, ſaid *Ageſipolis*, , in a long time rebuild ſuch another. To *teach us, that we*

ought

ought not to resolve upon such great cruelties but in extremity. Customs of the Lacedemonians.

Being twitted that he had been given in hostage in his youth: It belongs to Kings, said he, to bear the faults of their Country.

A Stranger telling him, the Dogs of *Sparta* were good for nothing: The men were no better at first, replyed he; but they are improved by study and exercise.

When the *Athenians* would have chosen those of *Megara* to be the Umpires, or Judges in a controversy they had with the *Lacedemonians*: It were a shame, said *Agesipolis*, that a small Village should know how to do Justice better then the two Capital Cities of *Greece*. *Agesipolis*, Son of Pausanias.

Agis, said one, should not inquire how many the enemies were, but where they were. *This sounds more brave, then wise, as the most part of Apophthegmes have more of Gallantry then Solidity.* *Agis.*

When they would have hindred him from giving battle at *Mantinea*, because the Enemy was much Stronger: When a few people, said he, would command over a great many, they must not be afraid to Fight them.

He said to one who inquired how many *Lacedemonians* there were: There are enough to beat the Enemy. Another said, they were but few, but would do much, or to much effect. *Or they seemed to be many in a battle.*

To one, who was commendable for nothing

Customs of the *Lacedemonians.*

thing but discourse, he said, when you are silent, you are worth nothing.

The *Argians* having rallied after their defeat, and coming furiously upon him, he said to his men, who were astonished: Courage Companions, if the vanquished have so much resolution, what should the Victors have? *In the Greek it is, if the Victors are astonished, what shall the vanquished do.*

A tedious Orator, asking at the end of his Speech, what answer he would give to those that sent him; Tell them, said he, that I have given thee leave to say all thou hadst a mind to. *Or, that I have let thee talk thy fill without interrupting thee. To another, he said, tell* them that you were much puzled to make an end, and I to understand you.

In his presence, as some were praising those of *Elida* for their well behaving themselves at the Olympick Games: What a Miracle, said he, that once in four years they should do their duty well?

He said, that envious people were very Miserable, in being tormented as much at others happiness, as their own Misfortune. *Or, for their not being only troubled with their own Miseries, but the good fortune of others.*

As some were advising him in a battle to let those go by quietly that were flying. How shall we assault those that stand to it: said he, if we fear those that run.

One talking very Magnificently of Liberty: Thy discourses, said he, have need of power

power and wealth to maintain them. Customs of the *Lacedemonians.*

His Father ſaid, it ought not be wondred at, if things grew worſe and worſe; but it would be more wonderful if things went better; ſince all the World grew worſe.

Being asked the means, or way, how to become free; by deſpiſing death, replyed he.

Demades ſaying in rallery, that the *Lacedemonians* Swords were ſo ſhort, the Juglers of *Athens* ſwallowed them: Yet we can reach our Enemies with them, ſaid *Agis.* *Agis* the younger.

When they would have had him March to the aſſault of a place under the Conduct of a Traytor: What reaſon is there, ſaid he, to truſt the lives of ſo many brave Soldiers, under a man that hath betray'd his own Country?

A wicked fellow, asking him, who was the beſt of men in *Sparta*; he that leaſt reſembles you, replyed he.

Agis, who was the laſt King of *Lacedemonia*, and had been thruſt into Priſon because he would reſtore the diſcipline, being asked, if he did not then repent of his deſign? Good actions, replyed he, are not ſubject to repentance. *Agis* 3.

His Father and Mother deſiring him to do ſomewhat that was unjuſt: I obeyed you whilſt I was young, ſaid he, give me leave now to obey the Laws and Reaſon. It might have been ſaid, let me now put in practice the good inſtructions you gave me: *But that is not the Authors ſenſe.*

Customs of the *Lacedemonians.*

Being led to execution, and beholding one of his followers weeping: Do not weep, said he, for those that put me to death unjustly, are more to be pitied than I.

Alcamena.

Some body inquiring of *Alcamena* the way to preserve ones honour, By despising, said he, of Riches.

Another wondering he had rejected the *Messenians* Present, I did it, said he, in obedience to the Laws which forbids it.

He told one, who taxed him of being a little too straight-laced, in his way of living, that it was better to obey his reason, then his concupiscence or desires.

Alexandridas son of *Leon.*

Alexandridas, told one, who being banished complained of his Exile: You ought not to be troubled at your Exile, but the subject that causes it. *According to the Stoicks, that there is no evil, but Vice.*

Some body saying good things, in a time very unfit: What, good things out of season, said he.

Being asked wherefore the *Lacedemonians* caused their Lands to be cultivated by their Slaves? They have work enough to improve or cultivate their Vertues, replyed he.

One saying, honour does a great deal of mischief, happy is he that wants it: Rascals, replyed he, are very happy then, for they are little troubled with it.

To such as admired that the *Lacedemonians* exposed themselves so frankly to dangers, he said, It was because honour was more dear to them, then life.

T

To others who asked why they were so long a time about giving judgment against a Criminal in *Lacedemonia*: It is because, said he, there is no room for repentance, when once a man is Dead. Customs of the *Lacedemonians.*

Some inquiring of *Anaxander* wherefore the *Lacedemonians* had no publick treasury: Because those that must keep the Keys, might plunder it, said he. *As much as to say, the private people were the best guardians, from whom they might have it upon occasion.* *Anaxander* Son of *Eurycrate.*

Anaxilas said, that the greatest advantage of Kings was, that they could not be outdone in good Deeds. *Anaxilas.*

Being asked, why the *Ephores* did not rise from their Seats before the King: 'Tis because they are *Ephores*, replyed he. *As much as to say, those Magistrates were to inspect the Kings actions.*

A *Samothracian* Priest, asking *Antalcidas*, according to their custom, upon the point of being imitated in those Mysteries, what was the greatest crime he had ever committed? God knows, said he: Which was to say, he would not tell him. *Antalcidas.* Or whether he had never done an ill thing.

An *Athenian* reproaching the *Lacedemonians* of their Ignorance; It is true, said one, that you could never yet teach us to do any evil.

Another bragging, how the *Athenians* had often drove them back from their City: That is a reproach, said he, that we cannot cast upon you: *Because they never durst approach them.*

Cuſtoms of the *Lacedemonians.*

Being interrogated of the way to gain love: To ſpeak nothing but what is pleaſing, and do nothing but what is uſeful, replyed he.

A Declamator willing to read the praiſes of *Hercules* to him; who is it, ſaid he, that blames him.

Ageſilaus having been wounded in a battle againſt the *Thebans*, he told him it was no more then he deſerved, for having taught them in ſpite of their teeth to make War. *For this reaſon Lycurgus forbad them to make War too often upon the ſame Enemy.*

He called the Youth, the Walls of *Sparta*, and ſaid their Empire extended as far as they could lance their Javelins.

Some asking him wherefore the *Lacedemonians* wore ſuch ſhort Swords: To joyn with the Enemy the nearer, ſaid he.

Antiochus.

Antiochus having heard that *Philip* had given to the *Meſſenians* a Country yet contended for: Hath he given them Forces likewiſe to defend it, ſaid he. *Becauſe without that they could not preſerve it.*

Arigea.

Arigea, ſaid to one who was commending another mans Wife: It belongs only to her own Husband to know her, *Or, an honeſt Woman is known only to her own Husband.*

Ariſton.

As they were commending the ſaying of *Cleomenes*, that we muſt do good to our Friends and harm to our Enemies; Not ſo, ſaid *Ariſton*, we muſt do good to all to preſerve the one, and convert, or gain the other. *This is likewiſe a ſaying of Socrates.*

On

One having made a Funeral Oration in praiſe of ſome *Athenians*, who were ſlain in a defeat: What praiſes, ſaid he, do not the Victors deſerve, if the vanquiſhed are ſo praiſe-worthy? Cuſtoms of the *Lacidemonians*.

Whilſt they were praiſing one that he was gentle and mild to all the World: What, ſaid he, even to the Wicked! *To teach us, that one cannot be merciful to thoſe, without being cruel to the good.* *Archidamidas.*

An Orator being blamed for having ſaid nothing at a Feaſt: Thoſe that know how to ſpeak, replyed he, know alſo how to be ſilent, *Or know when they ought to ſpeak.*

Archidamus being asked who was the Maſter of *Sparta*; The Laws, ſaid he, and next them the Magiſtrates. *Archidamus* ſonof *Xeuxidamus*.

A Muſician being highly commended: What commendations, ſaid he, will you give a virtuous man? *To teach that nothing is very commendable but Virtue.*

Another ſaying, here is an excellent Muſitian; that is as if one ſhould ſay, here is an excellent Cook, ſetting the ſame value upon all that belongs to the pleaſing our ſenſes. *But that is a little Barbarous.*

Some body promiſing to give him excellent Wine: That will only ſerve to ſpoil the taſt of my ordinary drink, ſaid he, *Or, to make me Drink more then I ſhould, and weaken my vertue.*

Two men being come to him to be their Arbitrator; he made them ſwear they ſhould ſtand

Customs of the *Lacedemonians.*

ſtand to what he ſaid, then ordained them not to ſtir thence till they were agreed. *From out of a Temple, to which he had led them.*

He would not ſuffer his Daughters to accept of ſome fine Garments, which *Denys* the Tyrant had ſent them: Becauſe they would appear more homely, ſaid he. *As it is ſaid of Country Brides, the more they are trick'd, the uglier they look, or that they might eſteem of no Ornament but vertue.*

Seeing his Son being but young, Fight with too much eagerneſs: Abate your courage, my Son, ſaid he, or increaſe your Strength. *To ſhew we muſt match the one with the other.*

Archidamus, Son of *Ageſilaus.*

Archidamus replyed to *Philip,* who wrote too Inſolently to him after the battle of *Cheronea*: If thou meaſureſt thy ſhadow, thou wilt not find it longer then it was before.

A celebrated Phyſician neglected his Art, to addict himſelf to Poetry, wherein he Succeeded not well: Wherefore wilt thou change thy quality of a good Phyſician, for an ill Poet, ſaid he?

Some adviſing him to carry the War a long way from his own Country: That is not the moſt important buſineſs, ſaid he, but to gain the Victory.

or more advantageous.

Being applauded for having won a battle; He ſaid, it might have been eaſier to determine thoſe differences by condeſcention, then by force. *Or, by prudence, then,* &c.

He

He wrote to those of *Elida*, who would needs assist the *Arcades*: Quietness is a very pleasant thing, *Or, not to be entangled in others affairs.* Customs of the *Lacedemonians.*

He said to the Allies, who would know what every one was to pay towards the *Peloponesian* War, that no certain measures could be taken in a War.

Looking on a new Engine to force Towns withal: Farewel courage, said he. *Or, valour is at an end.*

The *Greeks* would not make a breach with two Kings that were very Potent: And said the *Lacedemonians* would be more insupportable then those, if they became Masters: The Sheep, said he, ever bleat in the same manner; but men change their Tone, according to the change of events. Or, according to their several Interests.

After *Agis* had lost the Battle against *Antigonus*, some body asking a *Lacedemonian*, whether they would now obey the *Macedonians*: They cannot yet hinder us, said he, from dying with our liberty. *Astyratidas*

Another being fallen into an *Ambuscade*, his Soldiers asked him, what he would do: Dye, said he, and save you, *Or, whilst you save your selves.* *Bias.*

Brasidas going forth to War, said he would dy, or drive the danger far enough from his Country. *Brasidas.*

Callicratidas having great want of Money to pay his Soldiers, refused Fifty Talents that were proffered him, if he would deliver *Callicratidas.*

Customs of the *Lacedemonians.*

upon one they desired; and said, he never sold any mans life, nor his Honor. *I have shaped this into an Apothegme.*

Going to Young *Cyrus* to demand some money to pay the Fleet, they told him, that Prince was at Table: I will stay, said he, till he hath dined. But not having been able to come to the Speech of him that day, nor the next, because he was in a debauch: Let them be cursed, said he, that first made Courtship to *Barbarians*: and added, that at his return, he would labour with all his might to reconcile the *Greecians* together, and would come there no more, that he might do nothing unworthy of *Sparta.*

Cyrus, having sent him pay for his Army, with Presents to himself, he sent back the Presents, and said, that the general alliance was enough, without making any particular one. *The same almost is in another Apophthegme.*

Being ready to begin the Fight with the *Arginuses*, his *Pilot* having told him, that the Enemy was the Strongest: Since a retreat is shamefnl, and Death or Victory Honorable, it is best to conquer, or Dy, said he.

When the Soothsayers had declared to him at a Sacrifice, that he was threatned with death, but that he should obtain the Victory: The Fortune of *Sparta*, said he, does not depend upon the life of one Man: *Or, she can lose but one Citizen by my death, but shall agrandize her Empire by my Victory, come on. And*

having

having named his Succeſſor he gave them battle, and Dyed.

Customs of the *Lacedæmonians.*

Charilus.

Chariles being Interrogated, wherefore *Lycurgus* had made ſo few Laws? Becauſe, there needs not many for thoſe that talk but little, replyed he.

It being asked, wherefore the Virgins in *Lacedemonia* went bare-faced, and the Women vailed; it is, ſaid he, becauſe the one ſeeks to get a Husband, and the other is afraid to loſe a Husband, for jealouſie.

He told his Slave, one time, who had done ſome idle thing: I would beat thee, if I were not in wrath. *Others cannot Strike unleſs they be in paſſion: This reliſhes more of the* Philoſopher, *then a Warriour.*

He ſaid, that the Hair of the Head was the greateſt Ornament of Man, and which coſt him the leaſt: *And therefore the Lacedemonians let theirs grow.*

That the beſt form of Government, was that where there was much Emulation, and little Envy. *As in* Lacedemonia.

That the Gods were pourtray'd in Armour, that ſo we might not have the boldneſs to offend them.

He told the *Thebans*, they ought to ſpeak more modeſtly, or be more ſtrong: *Which agrees with what* Lyſander *ſaid to thoſe of* Megara.

Clearques ſaid, that nothing could be done with an Army without Diſcipline, and that a Soldier ought to fear his Captain more then his Enemy.

Clearques.

Cleombrotus

Customs of the *Lacedæmonians.*

Cleombrotus. *Cleombrotus* said to a Stranger, who contended in point of Honor with his Father, He has not made, or got a Son like me yet.

Cleomenes. *Cleomenes* said, that *Homer* was the Poet of the Bravo's, because he speaks of nothing but Battles, and *Hesiod* of Slaves, treating of Agriculture.

Having agreed a Suspension of Arms for seven day with those of *Argos*, he went and surprized them one Night, and said, to excuse it, that the Nights were not comprehended in the Suspension, and that it was lawful to do all the mischief one could to an Enemy: But, he could not make himself Master of the City, for the very Women drove him thence, and becoming frantick afterwards, he mutilated his Members and Dyed.

The Deputies of *Samos*, having made him a long harangue, he told them, he had quite forgotten the beginning, which made him unable well to understand the middle of it, and for the Conclusion he could not do what they desired.

Of a Rascally Fellow, who was back-biting every Body, he said, it was to keep every one upon the defensive posture, that so none might attack him.

Some body affirming that Kings ought to be ever courteous: Provided it does not make them be despised, said he.

After a long and dangerous Sickness, giving ear

ear to the Priests and Soothsayers, he said to excuse it, that being no more the same he was, they ought not to admire that he had other Sentiments, *Or, that having lost his Strength, they need not wonder he had changed his Maxims.* Customs of the *Lacedemonians.*

A learned man having made a long discourse of valour, he said smiling, it was a very becoming thing for every one to talk of what he understood.

He drove a Prince out of *Sparta*, who would have corrupted him, for fear, said he, lest he should make the same profers to some that could not so well resist him, as my self.

He said, that the Lacedemonians would not ruine *Argos*, that they might leave something to exercise their Youth withal.

Being asked why the Lacedemonians did not consecrate the Spoil of those they had conquered to their Gods: It is, because, said he, the Deities despise any thing belonging to those that suffer themselves to be beaten.

He reproved a Lacedemonian who had treated his Host after the Laconick way: Because, said he, he should have dispenced with that rule towards a Friend.

Alexander having sent word to *Sparta*, that they should render him divine Honors, Let him be a God, said *Damis*, since he will have it so. *Damis.*

Some body saying, that the Lacedemonians would suffer much by *Philips* Army which was *Damidas.*

entred

Customs of the *Lacedæmonians.*

entred into *Theſſaly*, what can he do, ſaid *Damidas*, to People that does not fear Death.

Damonide.

Damonide having been ſeated at the lower end in a great Aſſembly, ſaid, they had a mind to make that place the moſt Honorable. *This reſembles that of* Ageſilaus, *that it was not the place that gave the quality.*

Demarat.

Demarat being a little rudely treated by *Orontus* told thoſe, who began to murmur at it; It is thoſe who flatter us that do us hurt, and not thoſe that treat us ill.

Being asked, why ſuch as loſt their Bucklers were puniſhed at *Sparta*, and not thoſe that threw away the reſt of their Arms: It is, ſaid he, becauſe they are permitted to forſake their own Defence, but not that of others. *The joyning of ſeveral Bucklers ſerved as a kind of a Rampard to the baſtaillon.*

He ſaid of a man that play'd well on the *Lyre*, that man fools pleaſantly enough.

In an Aſſembly where he was ſilent, being asked, whether it were out of ſtupidity, or prudence: A fool, ſaid he, cannot hold his Tongue.

One having asked him, wherefore he fled from *Lacedemonia*, where he was King: It is, ſaid he, becauſe the Laws have more power then the Sovereign.

A *Perſian* Lord that had revolted from his Prince, returned to Court at the inſtance of *Demarat*; and when the Prince would have put him to Death: It would be ſhameful, ſaid he, to take away his life now he is your Friend, ſince you could not do it while he was your Enemy.

Pyrrhus

Pyrrhus endeavouring to oblige the Lacedemonians to restore their King *Cleonyme*: If thou art a God, said *Dercillidas*, we do not fear thee, because we have done no ill, and if thou art a man, we are as brave as you can be. Customs of the *Lacedemonians*: *Dercillidas.*

An *Ephory* cutting the two Strings which a famous Musician had added to the Lyre: Art not thou ashamed, said he, to corrupt Musick thus, by rendering it low and effeminate, whereas it was loud and Masculine? *Emerope.*

Eudamidas told a Philosopher who talked of the art of War, that none could discourse knowingly of it, that had not been wakened by sound of Trumpet, *Or have practised what one would teach.* *Eudamidas.*

When they would have obliged him to make War upon the Macedonians, after the *Persians* defeat; It is not, said, he, the same thing, to have to deal with a thousand Sheep as with fifty Wovles.

Some speaking in praise of the City of *Athens*: No man, said he, is become the better for having been there.

Another observing, that the Lacedemonians were corrupted in Strange Countries; but none, said he, are corrupted in *Lacedemonia.*

Alexander at the Olympick Games having caused Proclamation to be made that all such as were banished should be restored, except the *Thebans*: That is severe to them, said he, but it is Glorious. *Because Alexander feared them.*

Observing

Customs of the *Lacedemonians.*

Observing an old Philosopher busy himself still in the Search after Vertue: When is it that the will put it in practice, said he?

Eudemonide

Another saying, that none but a wise man could be a great Captain: That's very fine, said he, but it should be some great Captain that affirms it.

Eurycratidas.

It being asked of a Lacedemonian wherefore the Ephori did Justice to private Persons: To accustom themselves, said he, to do it to the Enemy. *They were the Soveraign Magistrates.*

Herondas.

Having heard that at *Athens* they had condemned one becaufe he did nothing: Shew me said *Herondas*, any one they have condemned for living nobly. *Becauſe the Lacedemonians did nothing.*

Hippodame.

Upon the point of giving battle *Agis* would have sent home to *Sparta* an old man of Fourscore years, to save him from danger: Where can I find, said he, a braver place to dy in; and would not go. *He dyed at his feet.*

Hippocratidas.

The *Satrape* of *Caria* having asked of *Hippocratidas* what treatment he would shew to a Lacedemonian who had not revealed a conspiracy: If he were your Friend, said he, he hath deserved Death; if not, to be banished, for not having courage enough to adhere to Vertue. *This is a little obscure.*

Finding a young man much ashamed becaufe he was met in ill company: We ought to keep such company as will not make us blush, said he.

Leon.

One asking *Leon* where he should dwell to

be

be in safety: Where equallity reigns, said he, and whence injustice is banished, at *Lacedemonia.* Customs of the *Lacedemonians.*

At the Olympick Games seeing the *Athletes* making ready to take the advantage of starting upon the first Signal, great Gods, said he, how much more passion have men for Honour, then for Justice.

When *Leonidas* went forth to defend the pass of *Thermopyles*, from whence he expected not to return, his Wife asking, whether he had nothing to say to her: Nothing, said he, but only that you should marry again after my Death to some brave man, that may get you Children like me. Or, for the Victory. *Leonidas.*

The *Ephori* wondering he carried so few men for this enterprize: Here are but too many, said he, to be slain: And being asked, what he would do with those few Companies: Dye, replyed he, under the pretence of obstructing the Enemies passage. To another that put the same question, he said, that all *Greece* did not equal those Enemies in number, but these alone equall'd them in valour; and being arrived, let us lose no time, said he, the Enemy advances, we must either dye, or conquer.

Some body telling him aloud, the Enemy approaches us; and we them, said he.

One telling him to amaze him that the very Sun would be darkned with the *Persians* Arrows, The better, said he, we shall fight in the shade then.

Xerxes

Customs of the *Lacedemonians.*

Xerxes having ſent him word, that agreeing with him, he would beſtow the whole Empire of *Greece* upon him: I had rather dye for my Country, replyed he, then command it unjuſtly. He added, that *Xerxes* deceived himſelf in believing it a Vertue to uſurp anothers right.

That Prince having ſent to him to Surrender his Arms, he anſwered, He ſhould come and fetch them.

Glorious death.

Being asked wherefore brave men preferred Death to life: Becauſe they hold one by Fate, and the other from their Vertues, ſaid he.

Leotychides

Leotychides accuſed for being changeable: It is not I that change, replyed he, but the times. Or, affairs.

One asking him the way to preſerve what he had; not to expoſe it to Fortune, ſaid he.

Leotichides Son of *Ariſton.*

As ſome were telling another of that name that a Slanderer had ſpoken ill of him: That is, ſaid he, becauſe a Slanderer can ſpeak well of none.

The Prognoſticators making it a great Prodigy, that a Serpent had wound it ſelf round the Key of his Chamber-Door: No ſaid he, but it would be one, if the Key ſhould wind it ſelf about the Serpent. *This alludes to that of* Cato, *of the Mouſe that had nibbled the Stockin.*

A diſtreſſed wretch, who was initiated in the Myſteries of *Orpheus*, aſſerting that all ſuch who were ſo, ſhould be thrice happy after their Death:

Death: Why doest thou not die immediately then, said he? Customs of the *Lacedemonians. Lysander.*

Lysander being reproached for doing things unworthy of *Hercules*, from whom the Lacedemonians drew their Original: We must piece the Foxes furr, said he, to the *Lyons* skin where it wants. *Alluding to Hercule's his Lyon.*

Those of *Argos*, alledging better reasons then the Lacedemonians upon some difference betwixt them: He that hath the best Sword, said he, will have the most right. *This smells of the corruption of that Age, for the Lacedemonians were more reserv'd; and indeed, he would have altered the Laws of* Lacedemonia, *with the Government; and did introduce Riches.*

His men fearing to give an assault on *Corinth*, a Hare starting up in the Rampart: Are you not ashamed, said he, to dread those Enemies, that a poor Hare is not afraid of.

To a Deputy of *Megara*, who spake a little too confidently, he said, your words require another-guess City, *To show ones courage must be measured to ones Fortune or Strength.*

He said that truth was to be valued above leasing; but that both might be made use of upon occasion, and so confounded interest with honesty. He added, that Children were amused with Rattles, and men with words, which is a pernicious Maxim, because it disbands all Faith, which is the foundation of humane Society.

As he was consulting the Oracle of *Samothrace*, the Priest examining him, according to Or, going to be initiated.

Customs of the *Lacedemonians.*

the Custom, what was the worst Act he had committed in all his life, he inquired of him, whether he put this question in behalf of the Gods, or himself; and being answered, that it was in behalf of the Gods: Then I will stay to give account, said he, till they ask it me themselves.

A *Persian* asking him, Which was the best sort of Government: That where every one is treated as he deserves, replied he. *Or, where Dignities are the reward of vertues; for this reason he would have made the Kingdom Elective.*

A Flatterer and an honest man courting his friendship at the same time, and the Parasite vaunting that he spoke in his praise every where: I have, said he, a Yoke of Oxen in my Cart, and I know which is the best of them tho it speaks never a word.

One speaking a great deal of ill of him: Say all what thou wilt, replyed he, if it be to unload thy heart.

Having beaten a Souldier for going out of his rank; and the fellow crying out it was not to steal: you ought not to have given the least Suspicion, said he.

Being worsted at a wrastling, he said it was not for want of Strength, but of Skill. *Because the Children had no wrastling masters in* Lacedemonia, *that they might not make a Science of an Exercise.*

Namertus:

As they were extolling *Namertus* for having so many Friends, he asked, if they could tell how one might know them; when they

hey inquiring of him how that was, he reply- Customs of the *Lacedæmonians.*
d, by Adversity.

It was told *Nicander*, that the *Argiens* spoke *Nicander.*
ll of him: It is punishment enough to them, o speak evil of a good man, said he. *By the ame that accrues.*

An *Athenian* saying to him, you love to do othing, you Lacedemonians: But we do not ommit a hundred crimes, like you, to attain , said he. *To become Rich that they might live ly afterwards.*

The Philosophers having bandied several *Panthoida.*
re questions before *Panthoida*, and asking im what he thought of them: That those ne Discourses are to no purpose, replyed he, ecause you do not put them in practice.

Pausanias being asked, wherefore they had *Pausanias.*
iven the right of *Burghership* in *Sparta* to the Son of *Cl-*
oet *Tirteus*: That they might not seem, said *ombrotus.*
e, to have a Stranger for their Chief.

A little Fellow ill shaped advising him to ake War: Wilt thou have us strip thee stark aked, said he, to make us see the weakness of im, that prompts us to try our Strengths.

Several admiring amidst the plunder of the *Persians*, the Riches of their Ornaments: It ad been to better purpose, said he, that these ad been worth less, and the Owners of them orth more.

After the Victory of *Platea*, causing a Din- r to be made ready according to the *Persi-* mode; observing the Magnificence of the reparation, What did these people dream of their abundance, said he, to come and attack ur beggery?

Customs of the *Lacedæmonians.*

Another of that name being asked, why it was not permitted in *Lacedemonia* to change the Laws: Because those are to command, said he, and not to obey.

Pausanias. Son of *Plistanax.*

After his Exile, being retired to *Tegeum*, where he ceased not to praise the City of *Sparta*, he being asked, wherefore then he had left it: Because Physicians have nothing to do, in places where all are in health. *This was his an evasion: For he was condemned to death, and durst no return.*

One asking him, the way to conquer the *Thracians*? By chusing, said he, a good General.

Pedaret.

Pedaret hearing some people commend a man for his Modesty: That's the Vertue of a Woman, said he.

To one that would have terrify'd him with the numbers of the Enemies, he said there will be the more Honor in overcoming them.

Not having been able to obtain an election amongst the three hundred of the most Honorable in *Lacedemon*, he said, he rejoyced that they had found three hundred Citizens better then himself.

Plistareus, Son of *Leonidas.*

Plistarcus hearing that an envious man had praised him: He believes that perhaps I am dead, said he. *Because the Dead are out of the jurisdiction of envy.*

Of a Counseller that plaid the jeaster, said, he will become ridiculous at last, by vermuch acting so.

Polydore; Son of *Alcamenes.*

Polydore said to one who was eterna threatni

threatning his Enemies, that he ſpent all his Revenge in words; for it is certain that Paſſions evaporate that way, as well as grief does by tears. Cuſtoms of the *Lacedemonians.*

Leading his Army againſt the *Meſſenians*, one reproaching him that he would make War upon his Brethren: No, ſaid he, but take my portion of an Inheritance, which is not yet ſhared. *That Country was in the Neighbourhood of* Lacedemonia.

After the battle of the three hundred, and the defeat of thoſe of *Argos* that followed; being counſelled to aſſault the place, which could not defend it ſelf: I will not, ſaid he, undertake a new proceſs, *Or, take a Town, when there is no diſpute but to ſettle the Limits, or Frontiers.*

He was asked why the Lacedemonians were ſo brave; becauſe they love dangers, replyed he, or becauſe they do not Fight ſo much out of fear, as love. *In the Original it is, becauſe they have learned to reſpect their Commanders, and not to fear them.*

Polycratidas being ſent with ſome other to the *Perſians*, he was asked, whether they came on the behalf of the publick: Yes, ſaid he, if we obtain our demands; if not, no body ſends us. *That their Republick might receive no affront.* *Polycratidas.*

Telecres ſaid to his brother, who complained that he could not be made an Ephori, as he was: That he could not ſo well diſſemble his injuries, or undergo them. *Telecres.*

Some body inquiring of him, wherefore the

Customs of the *Lacedemonians.* Lacedemonians gave so much Honor to old men, To teach them, thereby, said he, to respect their Fathers.

Being asked how much Wealth he had; as much as I want to keep me alive, said he. *As if the rest did not belong to him, since he enjoy'd it not.*

Thearidas. *Thearidas* being questioned whether his Sword were very sharp: sharper then Calumny, replyed he.

Theopompus. *Theopompus* said, the means to preserve an Empire was to give ear to the advertisements, or admonitions of our Friends, and not to suffer the little ones to be trampled upon by the great ones.

Some discoursing, that the City of *Sparta* did triumph, because they knew how to Command; No, said he, but because they know how to obey.

He said, that time abolish'd those Honors that were too great; and augmented the meaner. *Or time pulls down the great and axalts the little.*

Customs of the *Lacedæmonians.*

APOPHTHEGMES OF LACEDEMONIANS

Whose Names are not illustrious, or are not to be found.

BEfore the Battle of *Thermopylæ*. *Leonidas* having ſent away ſome young men who were unmarried, to keep them out of harms way; and intending to do the ſame by three more, under the pretence of giving them ſome Commiſſion; one of them ſaid, he was come thither as a Soldier, and not to be a Meſſenger; another, that he could do more Service there, then in *Lacedemon*: And the third replyed, I ſhall as willingly dye here, as elſewhere, *Or Fight as*

Customs of the *Lacedemonians.*

at first, as with the last:

A Lacedemonian having a Gray-beard, and being asked, wherefore he wore it so long: That by beholding it, I may do nothing unworthy of it, replyed he.

A Poet having said, that the City of *Athens* was the support of all *Greece*: A Lacedemonian replyed, it would soon fall, had it no stronger Pillars.

Another observing a man that willingly gave ear to slandering: Do not, said he, lend thy Ears against me.

Some belonging to the Isle of *Kio*, having done somebeastly things in their passage thorow Lacedemon, the Ephori not willing to punish them, caused it to be proclaimed, that those of *Kio* should be allowed to be nasty Villains.

A Lacedemonian spying a man lying at his whole length in a Chariot: I should be ashamed, said he, to be seen in a posture that I could not defend my self in case I were assaulted. *Or, as the* Greek *is, that I could not rise up, if I met an old man.*

Diogenes being naked, embraced a Statue in cold weather, and saying to excuse himself, he felt no hurt or inconvenience: Wherefore doest thou do so then, said a Lacedemonian.

Some one of a Nation that was not very Valiant, saying, Nevertheless we have Conquered our Neighbour Countries: That is because you are not only cowardly, but unjust too, said a Lacedemonian.

Another

Another who was about having a ſhooe put on, ſaying to a Lacedemonian, that he could not ſtand ſo long upon one Foot, as he did: No, ſaid he, but Cranes can ſtand longer yet. *To ſhew we muſt not take vanity in ſuch idle things.* Customs of the *Lacedemonians.*

A *Rhetorician* bragging of his Art: doeſt thou call that an Art, ſaid a Lacedemonian, which hath not truth for it's Object and End. *Becauſe they often perſwade to believe untruths.*

An Inhabitant of *Argos*, ſaying they had many Lacedemonians buried in their Country: Yes, ſaid a Lacedemonian; but there are no *Argiens* Graves in *Lacedemonia*. *To ſhew, they had not the courage to approach them. This has ſome reſemblance with another of an* Athenian, *who ſaid, they had often repulſed the Lacedemonians from the Walls of* Athens.

A Sergeant who was ſelling of Slaves, ſaying: I have a Lacedemonian to ſell: ſay, a Captive, replyed he.

Lyſimachus, asking a Lacedemonian who had liſted himſelf in his Army, if he were not a Hilote, which was a kind of Slave: Doeſt thou believe, that any other would come to ſerve thee for five pence wages? ſaid he.

The *Thebans* after the Battle of *Leuctres*, coming down even to the very Gates of *Lacedemon*, one of them cryed out aloud, where are the Lacedemonians now? They are not here, ſaid a Captive, for if they were thou durſt not approach ſo near them.

The

Customs of the *Lacedæmonians.*

The *Athenians* having been compelled to Surrrender to the Lacedemonians, demanded of them to have the Isle of *Samos* left in their hands: That were not just or fair, said they, to let you keep possession of anothers Lands, when you have not been able to defend your own.

Philip sending to know of them, whether they would have him enter the Country, as a Friend or a Foe: they answered him neither as one, nor other.

Another time they condemned an Ambassador to pay a Fine, for having given the Title of King to *Antigonus*, altho that Prince had made a Present of great quantities of Wheat to the *Spartans* in a time of Famine. *But they reckoned all those Successors of* Alexander *to be Usurpers.*

A wicked person having propounded very good advice upon occasion, they caused him to be registed as an honest man, that they might not seem to give countenance to Vicious persons.

Two Brothers pleading against each other they raised a Fine upon the Father of them, for his not deciding that Controversy. A Musician was likewise condemned, for having played on the *Lyre* with his Fingers, contrary to their Custom, because they would not suffer *Sparta* to be corrupted with Novelties.

A little Boy being mortally wounded by his Camerade; he said to those that cheered him with the hopes of a revenge; that needs not, for I had done the same to him, had

had I been ſtrong enough.

Another having ſtollen a Fox, ſuffered it to tear his Bowels, rather then diſcover his theft, and ſaid to excuſe it, that it were better to Dye, then be taken in an ill act. *It was permitted to ſteal, provided they were not taken in the Fact.*

Cuſtoms of the *Lacedæmonians.*

Some ſaying to a Lacedemonian, it was happy for him, that he had not been met with by Thieves: But, they are ſo, ſaid he, for not meeting with me.

A Lacedemonian, being Interrogated, what he could do: Be Free, replyed he. *Or, dye for my Liberty.*

A Young Lacedemonian Captive, who ſerved his Maſter well enough, having order to bring him his Chamber-pot, anſwered not; and being preſſed to do it, he made his Eſcape to the top of the houſe, and told him, you ſhall quickly find whom you have to deal withal, and caſt himſelf down, that he might not do a thing unworthy, or beneath himſelf.

Another being asked whether he would be a good Boy, if they bought him: Yes, ſaid he, or whether you buy me, or not.

One being Scoffed at, for having painted a Fly upon his Buckler, as if he would avoid being known by ſo ſmall a token: You deceive your ſelves, ſaid he, for I will charge the Enemy ſo near, that they ſhall have Reaſon to know this Mark well enough.

Some having proffered to put a Lyre into the Hands of a Lacedemonian, after they had dined, he ſaid, he had no skill in Fooling.

One

Customs of the *Lacedemonians.*

One inquiring of another, whether it were ſafe going to *Lacedemon*: There is no danger for any but Lyons, ſaid he, for the Hares ſleep at our very Gates, *To ſhew they minded not cowards.*

A Lacedemonian mortally wounded at the firſt on-ſet: It does not trouble me to dye, ſaid he, but to be killed thus baſely, before I had Signalized my courage.

Another having given ſome Fiſh to be dreſſed at an Inn: hearing the Hoſt call, to bring him ſome Oyl, Vinegar, and ſome Cheeſe to make the Sauce: If I muſt have all that, ſaid he, I ſhall not need the Fiſh. *This ſhews their Frugality.*

At *Lyſander*'s Death, *Ageſilaus* having found among his Papers a Speech concerning the changing of the form of Government: And being about to publiſh it, his Friends told him, He ought not to Rake *Lyſander* out of his Grave; but rather bury his harangue with him. *Becauſe it is dangerous to reveal what may hurt us.*

Thoſe that were Betroathed to his Daughters, refuſing to Marry them after his deceaſe, becauſe he Dyed Poor, the *Ephori* condemned them to pay Fines: Becauſe they had ſhewed more regard for Wealth, then for their Faith.

At their return from a Battle, a Lacedemonian being asked, whether thoſe that were ſlain were not the braveſt Fellows: Death, ſaid he, muſt be very cunning to diſtinguiſh between Cowardize and Valour.

Some admiring the happyneſs of a Merchant who had many Veſſels: I do not value, ſaid

a

a Lacedemonian, a happyneſs expoſed to the mercy of the waves. Customs of the *Lacedemonians.*

A Lacedemonian beholding his Son brought home from a Battle, with ſeven mortal wounds, and all in Honorable places: I do not weep for thee, my Son, ſaid he, it is the cowards ſhould be wept for.

Philip being entred into *Laconia*, ſome body ſaid to a Lacedemonian, what will you do now, poor People? We will dye, replyed he, for we have not learned to ſerve. They anſwered to the demands that Prince made them with one word, no.

Antipater requiring of the Lacedemonians Fifty Young men in hoſtage, they rather choſe it ſhould be Women, or Ancient men, leſt their Youth ſhould be corrupted with Forraign manners, and when he threatned unleſs they would obey him: If thou commandeſt us, ſaid they, things worſe then Death, we will rather chuſe to dye.

An Aged man at the Olympick Games running about every where to find a Seat, no ſooner came near the Lacedemonians quarters, but all the Young men roſe up; which being obſerved with great Acclamations: Great Gods, ſaid he, all the *Grecians* know what Vertue is; but there are none but the Lacedemonians that put it in practice. *Aged men were much Honored and reſpected amongſt them, whereupon one ſaid pleaſantly enough; that it was an advantage no where but in* Lacedemon *to grow old.*

A poor Fellow craving an Almes of a Lacedemonian:

Customs of the Lacedæmonians.

monian: He that gave thee the first, said he, ruined thee. *Because that incouraged his Idleness.*

One having desired an offering of a Lacedemonian; I do not value those Gods, replyed he, that are more Beggarly then my self. *Or, that wants the Assistance of men.*

Hearing an Orator very glib in a Discourse: Great Gods, said he, how fast that Fellow's Tongue waggs! *Not setting any value on his Eloquence.*

Another being asked, what he thought of a Poet of those times, said, He is a fit Instrument to corrupt Youth. *Because of the Licentiousness of the Poetry of those times.*

A couple of Lacedemonians having freely offered themselves to Death, to expiate the crime committed against the *Persian* Ambassadors; the King being astonished at their bravery, and intreating them to stay with him: We cannot, said they, live without those, for whom we are willing to dye.

A Lacedemonian not being able to obtain Audience of a Prince, who excused it, by Reason of his indisposition: Tell him, replyed he, that I did not come hither to Fight with him; but to speak to him.

Another spying a Ghost whilst he was crossing over a place of Burial in the night time: What doest thou come hither for, Miserable Wretch, said he, to dye once agen, and presented the point of his javelin to him.

* A Lacedemonian having obtained leave to precipitate himself, withdrew after he had observed the height of the fall; and being

* some Republick to It was not allowed in without a generalcon make away ones self sent, as at *Marselles.*

Scoffed

Scoffed at for it: I did not Think the favor they had done me, would require a Second to put it in Execution. *He meant, Refolution.* Customs of the Lacedemonians.

Another in a Battle, hearing a Retreat sounded, just at the instant he was giving his Blow: It is better, said he, to obey the Law, then to kill an Enemy, and so withdrew himself.

It being told a Lacedemonian, who was worsted at the Olympick Games, that his Adversary was too Strong for him: Not so, replyed he, but too Skilful. *In* Lacedemon *they made Wrestling only an Exercise, but had no teachers of that Art.*

Fifty thousand Slaves being taken and carried away at one time out of *Laconia*: How are we eased of a world of Rascals, said a Lacedemonian!

Another, who gloried in his Victory at the Olympick Sports, and who refused a great Sum of Money if he would yield the Conquest, being asked, what his Reward would be, to March, said he, crowned before the King. *For so Valour was Honored, by them.*

A Lacedemonian being overthrown, and ready to be thrust through behind: Strike me, cryed he, in the Forepart; that my Friends may not blush for me when I am Dead.

A Lacedemonian Tutor, being Interrogated, what he would teach his Disciple: Honor, replyed he. *For that all the Precepts are contained in that. Another said, that a good tutor served to make that which was Useful to become Pleasant.*

A

Customs of the *Lacedæmonians.*

A Lacedemonian being Sentenced to Death, said, he was glad they had condemned him to a Fine, which he could easily pay down.

Another said, the Lacedemonians spake but little because there was nothing so much like silence. Or so near to silence.

That Calumny was so much worse then Injustice, as a Traitor is worse then an open Enemy.

At *Sparta* it was usually said, that those who were free were absolutely so, and those who were Slaves the same: *By Reason of the full Liberty of the one, and the extreme Servitude of the other.*

APOPHTHEGMES OF SOME LACEDEMONIAN *Women.*

Braſidas. *Braſidas* being ſlain in *Thracia*, his Mother enquired of ſome Ambaſſadors of that Country, whether he dyed like a brave man; and they having replyed, that he was unparalell'd: You deceive your ſelves, ſaid ſhe, there are many ſtill in *Macedonia*, that excel him.

Gorgo. The Daughter of King *Cleomenes* obſerving an Ambaſſador, that made great promiſes to her Father: Send away that ſtranger, ſaid ſhe, leſt he corrupt you.

Seeing his Servant one day dreſſing him, ſhe cryed out; that he had no hands.

And meeting another that let his Train

Lacedemonian women. drag after him out of State: He does not so much as understand the Womans Trade yet, said she. *Or, could not act that effeminate part well.*

Gyrtias. *Gyrtias* when they brought home her little Son, half dead with his wounds, she turned out all her Friends and Servants that wept and bewailed him; and said, Brave people are not to be lamented, but all their care must be to help to cure them.

Another time having received news that he was slain: It was fit he should conquer, or dye, said she; I am better satisfyed that he is dead honorably, then to have lived long to no purpose.

Damatrias. *Damatrias* slew her Son, being returned from Battle, where he had behaved himself coward-like. Another did the same, adding he was none of hers. A third, sent hers word there went an ill report of him, which he must wipe off, or dye. Another ran before her Children who were Flying from the Enemy, and pointing to her Belly, asked them, whether they would hide themselves there. Another seeing her Son come Back alone, inquired of him for his Companions, and Learning from him, that they were all Slain; broke his head saying, Go and follow them.

One telling his Mother, that his Brother was Dead: Art thou not ashamed, said she to Survive him? *This was not brave but unnatural.*

A Woman having five Sons, who were Marched out against the Enemy, placed her

self at the Gate of the Suburbs, to hear some tydings of the Fight, and being told they were all Dead; that is not the thing I would know; but whether they gained the Victory; which being assured of: Courage, said she, all goes well. *Lacedemonian women.*

Another Burying her Son who was killed in Battle, said to those who would have comforted her: I begot him only for this.

A Lady taking pride in some curious Needle-work, a Lacedemonian said to her, pointing to her four Sons; Behold, there is my work.

The Mother of *Pedaret*, wrote him word: Do better, or never return, for thy fortune is desperate.

Another finding her Son go Lame after his return from War, said, thou canst never make a step, but it will mind the of thy valour. Another added, the Honor will not let thee feel the inconvenience. But, a third told her Son, who could hardly crawle along, that he had more reason to glory in his Valour, then be ashamed of his Misfortune.

Another giving her Son his Fathers Buckler, charged him, that he should keep it as well as his Father had done: Another said, bring it back again, or let them bring thee back again upon it.

Another complaining that his Sword was too short: You must make your thrusts the more home, said she, Or, take one stride the nearer.

Another hearing her Son had done bravely; 'Tis because he was my Son, said she. And of another

Lacedemonian women. another who was faint hearted, she affirmed, he had been changed at Nurse.

Another being informed of the Honorable Death of hers: By that, he hath made it appear he was my Son, said she. Another said, let them place his Brother in his rank. Another said to him that brought the news: I am ashamed for thee, that thou didst not follow him. Another said, it was more Honorable to dye for his Country, then to Return Victor from the Olympick Games, and would not take off the Garland of Flowers she had upon her Head.

One attempting to corrupt a Lacedemonian Lady; she bid him, make his Addresses to her Husband. *That was a thing allowed of by* Lycurgus's *Laws.*

Some body enquiring of another, what she brought in Marriage, she replyed, Chastity.

A Female Captive of *Lacedemon*, being asked, what she could do; replyed, she could keep House: Another said, she could Govern it well: another, be free: and being commanded to do some unworthy thing, she told them, they would be sorry for her one day, and slew herself.

Another being asked, if she had lain near her Husband: Not I near him, replyed she, but he near me.

The Mother of *Agis* contemplating him after his Death: Ha my Son, said she, thy Vertue made thee dye! *He would have restored the Ancient Discipline.*

She

She said, killing her self; I can do no other Service now, but this to my Country. *Or, I have been Serviceable only in this.* *Lacedemonian women.*

A Lacedemonian Lady, having by chance discovered her naked Arm in the Street; and some body crying out, ah! how white and Handsome it is: She replyed, it is not common.

APOPHTHEGMES OF PHILOSOPHERS.

Thales.

THales said, it was indifferent either to live, or to dye; and being asked, wherefore he did not dye then; Because it is indifferent, replyed he.

To one that inquired of him, what was the strangest thing he had seen in his whole life: he answered, an old Tyrant.

One that had committed Adultery, asking him, if he should swear he did it not, he told him, that Perjury was not worse then Adultery; *But they are two Crimes instead of one.*

Being asked his opinion, which was the best form of Government in a State: That, replyed he, where there are neither Poor, nor Rich. *That is because nothing can be drawn from the Wealthy by reason of their interests, nor from the poor by Reason of their want, besides, that abundance, and want makes people more undertaking.*

These

Philoſophers.

Theſe are a part of his Sentiments.

That Night had preceeded Day. *It muſt not be added of one day, for there was none.*

That the Gods do not only know our evil Actions but our evil Thoughts.

That it is the moſt difficult thing in the world to know ones ſelf; the moſt eaſie to Counſel another; and the moſt delightful to obtain ones deſires.

That Truth is as far diſtant from untruth, as the Eyes are from the Ears. *Which is to ſay, that there is nothing of certainty but what one ſees, not what one hears.*

That the beſt means to make one undergo Misfortune; is to ſee one more unfortunate then ones ſelf, *Eſpecially ones Enemy.*

That to live well, we muſt abſtain from thoſe things, which we reprove in others.

That the happyneſs of the body conſiſts in health, and that of the mind in knowledge.

That one muſt expect from ones Children the ſame that one hath done to ones Father.

That a great talker, is ſeldom a wiſe man.

That one muſt chuſe well, and hold faſt.

That the moſt Ancient thing that is, is God; the moſt beautiful, the World; the greateſt, Place; the Swifteſt Thought, the ſtrongeſt, Neceſſity; the wiſeſt, Time.

That we muſt not tell any thing to another that can hurt us, to which this Reſſembles

Philoſophers that one ſhould live with his Friends, as if they might become Enemies. *That is to ſay, love as if it might turn to hate, and hate as if it might convert to love*; *which is attributed to* Chilon.

That the hardeſt things become eaſie by Cuſtom; that it were as eaſie for a wiſe man to become Rich, as it were hard to make him covet it.

Pythagoras. *Pythagoras* interrogated when one ſhould take the enjoyment of the pleaſures of love, replyed, when one hath a mind to grow worſe. *Becauſe it decreaſes ſtrength.*

He ſaid, the whole World was a Comedy, of which the Philoſophers were the Spectatours.

That thoſe who reproved us, did more good, then ſuch as Flattered us, *Becauſe the one correct us, the other corrupt us.*

That Wealth tended to Debauchery, Debauchery to Violence, Violence to Repentnce.

That it is better to make our ſelves be beloved, then feared. *The reaſon is given formerly.*

That nothing is ſo fearful as a guilty conſcience.

That Sickneſs ſhould be baniſhed from the Body; Ignorance, from the Mind; Vice, from the Will; Diſorder, from the Paſſions; and Civil Wars, from ones Country; *Or, rather from ones ſelf.*

That the Mind which takes too much care for it's body, makes it's priſon more inſupporta ble.

Solon

Solon did all he could to hinder *Pisistratus* from usurping that *Tyranny*, and having discovered his design, divulged it openly in the Assembly; but when he saw him become Master of the City, he withdrew, after he had told them, He was wiser then those that had not foreseen it, and more couragious then those that durst not disclose it. *Philosophers*

When *Pisistratus* sent to him to know upon what Grounds he undertook to oppose him, he replyed, upon my old Age; *As having nothing more to fear.*

Cressus showing himself to him in all his Glory; and asking, Whether he had ever seen any thing Finer; yes, said he, *Peacocks* and *Pheasants*: By how much their Beauty and Bravery is natural, and his was borrowed. Nor would he style him happy, till he had finished his Race, all being uncertain till the time of our Death.

Being asked whether he had given the *Athenians* good Laws: Yes, said he, the best that they were capable of.

He said, the Laws resembled the Spiders Webs, that catched only poor Flies, *Because the little ones only are punished, the great ones escape by their interests.*

That to make an Empire lasting, the Magistrates must obey the Laws, and the people the Magistrates.

That the *Athletes* were good for nothing when they were become old, after it had cost them a great deal to attain it.

That silence was the Seal of speech, and time

Philosophers. time of silence; *Because it marks the season when to speak and when to refrain.*

That he still learned by growing older.

That he had provided no Laws against Parricides, because he did not believe there were any.

That to prevent injuries, the way was that those who were not touched by them, should the first Present them.

That Luxury attended by Riches, degenerated into *Tyranny.*

He termed Cities, the common-shoar of humane Misery, *Or, the receptacle.*

Chilon. *Chilon* asked one, who was vapouring that he had no Enemies, have you no Friends neither? *Both the one and the other arising from the same Principle.*

He said, the perfection of man consisted in foreseeing the future, as much as it was possible to do by Reason.

That good men differed in this from the bad, that they had none but honest hopes.

That Gold was the Touch-stone of man.

That he repented himself but of one thing in all his life, having advised a Party to agree, that it might prevent his Friend from being condemned. That is to say, to prefer Friendship to Justice. *Or, for having refused to Judge between two, for fear of giving it against one, tho he had been chosen Arbitrator for that purpose.*

That when one saies, what one ought not to say, one is subject to hear, what one would not hear.

That a dishoneſt gain is more to be apprehended

ed then a loss, because we are sorry for that but once, for the other all our life time. *Or, should bemoan that but once*, &c. *Philosophers*

That one should not undertake, what one cannot perform.

That the Tongue ought not to outrun the Wit, but must be bridled at all times; especially at Feasts. *Because the heat of Wine and good Cheer, is apt to make one say things, which one would not have done fasting.*

That the three most difficult things, were to keep a Secret, to forget an injury, and make good use of ones leasure.

That *Jupiter*'s past time, was to lift some up, and cast others down. *These are called the Sports of Fortune.*

That one should not threaten, because that forewarnes them to stand upon their Guard.

That one ought not to take a Wife too well qualifyed with Beauty, Birth, Grandeur, or Riches, for fear of taking a Mistriss instead of a Wife, or Mate.

That we must not speak evil of those that cannot defend themselves. *He meant it of the Dead.*

That we should honor old Age, not only upon the Score of Reason, but of Interest, *That care may be had of us, when old Age is come.*

That the great ones ought not to be flattered, lest they become proud.

That to make themselves be loved, as much as respected, they ought to temper their Majesty,

Philosophers. Majesty, with sweetness, *Or, they should descend a little from their height.*

That to Govern a State well, one should Govern his Family well.

That one must ever stand upon the Guard, against ones self.

That one should guide ones self in such a manner, as not to fall into contempt, nor into hatred. *By too much pride, or too little Spirit.*

That one should despise Death; but without neglecting life.

That what it had of most affrightful, was the Preparation towards it.

That one should neither desire it, nor fear it: Which he expressed in these Terms: I will not dye; but I care not if I were Dead.

That one should be old when one is young, and young in old Age; that is to say, wise in one, and not peevish in the other.

That one ought to remember kindnesses received, and forget those one has done.

Pittacus. *Pittacus* being told, that to put in execution what he had propounded, they must find out an honest man: The thing is then impossible, said he.

He said, that a Pardon was of more value then Repentance. *That is to say, then revenge which is subject to repentance.*

That of all things the least ingrateful, was time; the most obscure, things to come; the most faithful, the Earth; and the most unfaithful, the Sea.

That the half was worth more then the whole:

whole: *It is a riddle which may be expounded of divers things, and particularly of Riches and of Quality, the Mediums of which are by* Ariſtotle *held the beſt.* Philoſophers.

That there is nothing more certain then to diſpoſe of the Preſent; without waiting the Future, *Becauſe of it's uncertainty.* He added, that it belonged to Prudence to foreſee it, and Reſolution to undergo it; *When it comes, and is unhappy.*

That one ought not to divulge their deſigns, leſt miſſing one be laughed at.

He ordained a double puniſhment, to thoſe that did any Miſchief being Drunk: One for the fault committed, and the other for the Drunkenneſs.

When ſome wicked Villains were invoking the Gods in a Tempeſt: Hold your peace, ſaid *Bias*, and if poſſible, let them not know that you are here. *Bias.*

An Impious Fellow asking him, what Piety was; He gave no anſwer; and when the other muttered at it, what haſt thou to do with it, ſaid he, it concerns thee not?

Being Judge, he wept at the Condemnation of guilty Perſons, and ſaid, He gave one to Nature, the other to the Law.

He ſaid, the worſt of wild Beaſts, was the Tyrant, of tame ones the Flatterer.

That the moſt difficult to undergo of all things, was the change of Fortune, and added, that thoſe that had ever been unfortunate, were not ſo.

That hope was the moſt pleaſing thing of life

Philosophers. life; but the most esteemed was profit.

That it was better to be a judge betwixt Enemies, then betwixt Friends; because amongst the first one was sure to gain a Friend, among the other an Enemy.

Periander.

Periander said, to those that asked him, wherefore he retained the Dominion: That it was as dangerous to quit it, as to take it, *Or, to lose it, as 'tis in the Greek.*

That Kings ought to be Environed with good Will, in stead of Guards; that is to say, that to raign Securely, it is necessary to have the Affections of the People.

Cleobulus:

Cleobulus said, there were two things to be feared, the Envy of Friends, and the Hatred of Enemies.

Anacarsis.

Anacarsis bid them tell *Solon* coming to see him, that it was a Stranger who sought his Friendship: Go, and let him know, replyed *Solon*, that it is in his own Country he should make Friends, and not amongst Strangers; then coming in briskly to him, I am in my own Country, said he. *He was come to dwell in Greece.*

He said, the best Ship, was that which was Arrived in Port, and replyed to those that asked him, Whether there were more Living, or Dead: Amongst which do you reckon those that are Sailing? *Another said, those that are asleep.*

Being asked, whether there were any Musick in his Country? He replyed, that there was not so much as any Vines. *To show, that was the Prompter to debauch.* He likewise said

ſaid, there were two ſorts of Grapes, the one Sweet, the other Sowre. *To note, the different effect of Wine, in the divers uſe of it.* Philoſophers

An *Athenian* reproaching him that he was a *Scythian*: My Country, ſaid he, is a ſhame to me, and thou art a ſhame to thy Country.

To a Debauched man that did ſome Extravagancies, he ſaid, if he could not bear Wine better in his youth, he ſhould be forced to drink Water in his old Age.

He ſaid, that the publick Market Place was the Theatre of Injuſtice. *Becauſe of the frauds committed in trade.*

That Drunkenneſs was a leſſon for Sobriety. *Becauſe of the inconveniencies one endures, and the infamy that follows; the* Greek *ſaies, the ſight of Drunkards: But my expreſſion extends yet further.*

That the Tongue was the worſt, and the beſt part of man. *Or, member, for the ill, and the good it can do.*

That the proſperity of the wicked, was the affliction of the good.

That in *Greece* it was the Ignorant that gave judgement and the wiſe that were judged. *Becauſe the common people preſided in thoſe ſports of which they underſtood little; regulated the Politicks in which they underſtood yet leſs; and called the Generals to account, without any Skill, or Knowledge of the Military Art at all.* As Tragedy, Muſick &c.

He wondered that at Feaſts they began with little Glaſſes, and concluded with great, and thus Drank ſmall Draughts when they were thirſty, and greater when thirſt was gone;

Philosophers gone. *But otherwise their thirst would have been abated too soon, and by consequence the pleasures of a Debauch could not have lasted.*

He was Slain in *Scythia*, attempting to bring in the *Grecian* Customes, and said dying, that the Envy which had spared him amongst strangers, had murthered him at home.

To a *Grecian* who reproached him, that he was a *Barbarian*: He replyed, thou wouldst be so in my Country, as I am in thine.

Myson. *Myson* said, that we must not judge of Things by the Words, but of Words by the Things. *They are the Rule, and by consequence the only Measure.*

Some admiring that he laughed to himself being alone: 'Tis for that Reason, I laugh, said he. He loved no company.

Anaxagoras When *Anaxagoras* his Kindred reproved him, for that he took no care of his Wealth: Do you take Care of it then, replyed he, and gave it them. *Note the saying of* Cicero, *that there is nothing so Foolish, but hath been said by some Philosopher.* One might add, *done.*

Some body finding fault with him, that he cared not for his Country: You deceive your self, said he, pointing to the Heavens. *And therefore he said, he was Born to contemplate the Sun and Stars.*

Being twitted that he was deprived of his Country by his Exile; as that is of me, replyed he. *Diogenes said as much.*

Of *Mausoleus* Tomb, he said, it was Gold turned into Stone. *The same may be said of all stately Buildings.*

As

As some were bemoaning that he must dye in a Forraign Land: The way to the other World, said he, is as near from one place as the other. *Philosophers.*

Pericles endeavouring to dissuade him from the resolution he had taken to dye: When one would have the light of a Lamp to continue, said he, they put some Oyl to it. He was in want.

He said, that knowledge did as much hurt to such as knew not how to use it, as it did good to others.

That Age and Sleep, did by little and little teach us the way to Death.

That of all those whom we held to be happy, there was not one that was so.

Socrates.

Socrates having received a kick, will you not resent it, said some: No more, replyed he, then if an Ass had struck me.

Of *Heraclitus*'s Works, he said, that what he understood was very exquisite, and he believed, that what he did not understand was so too, but that it required a good Diver to goto the bottom. *Because of their profoundness.*

Alcibiades having bestowed a great deal of Ground upon him to build: This is, said he, like one that should bestow a whole Oxe Hide, to make one pair of shoes. *As having no need of a great House, being but poor.*

In a Fair, beholding a multitude of Wares and diversity of Merchandize: How many things I have no need of, cryed he!

He was wont to say, there is no Sauce like good Appetite, and that Water seemed good to the thirsty.

Philosophers. He said, that knowledge and ignorance, were the Principles of good and evil, and that not only Nobility and Riches were no goods: But that they caused many evils.

As some were reproaching *Antisthenes* that he was Born of a *Thracian* Mother: That is, said he, because from two *Athenians* so great a man could not have proceeded. *Because of the Luxury, and the softness of Athens.*

He learned Musick in his old Age, saying it was never too late to learn. *Or, it was always time enough to learn.*

Observing some were paying very dear for Fruits before the due season, he asked, whether they despaired that Season would ever come.

While they were Acting a Tragedy of *Euripides*, where he Scoffs at Vertue, he went away, saying, it was a shame they took care to keep a Slave secure, and yet suffered so precious a thing to be cast away.

Some body asking his advice, whether he should Marry, or not; which soever you do you will repent, said he. *Because we are ever wearied with our present condition, finding the inconveniences.*

His Wife being offended that he but Slenderly treated some people of Fashion: If they are worthy men, said he, they will be contented, if not, I do not care to please them.

He said, of those that were afraid to speak before the People, that they dreaded those in Companies, whom they despised Single.

O

One of his Scholars having nothing to give him, gave himself to him: Thou doest not think, said he, what a great Present thou hast made me, for since every thing was made for man, man is more worth then any thing else that can be given. *Philosophers.*

When it was told him, that he was Condemned to Death by the *Athenians*; and they, said he, by Nature. But it is unjustly, added his Wife: Wouldst thou have it to be justly, replyed he?

The day he was to Drink the Poyson, one of his Friends having sent him a Fine Gown: How, said he, will not that which hath served me all my life, serve at my Death?

Observing a Philosopher who affected to wear a Tattered Garment: I Spy thy Vanity, said he, through the Holes of thy Coat.

To those that asked him, whether Slandering did not offend him: There is nothing but truths that can offend. Another time he said, if what they say of me be true, it will serve to correct me; if not, it does not concern me, for it is not of me they speak.

One of his Friends not being able to suffer his Wives Bawling, he said, he was accustomed to it, as one is with the Gagling of Geese, or the Cackling of a Hen: But the Geese lay Eggs, and Breed young ones, said that Friend; and she brings me Children, replyed *Socrates*.

Some wishing him one day to strike her, because she came and took his Gloak away from him in the midst of the Street: 'Tis to

Philosophers. much purpose, said he, and by that means we shall call all the people together about us, who will cry, to him *Xantippe*, to her *Socrates*!

He applauded the Apology which an Orator had made for him; but he said it was not proper for him; As Shoes, said he, may be well made, and yet not Fit my Feet.

His Judges asking him, what he believed he had deserved, To be maintained, said he, at the Publick charge in the *Prytanea*. *As one should say, in the Palace or the Town-hall.*

He would have people refrain from Eating, and Drinking, such things as tempted one to Eat and Drink, when they have neither hunger, nor thirst, and said there was no worse Food. *Because it begets Superfluous humors, which produces Maladies. It is added, that some times he would not Drink when he was very thirsty: But there is nothing that debilitates the natural faculties more, then to deny them their Lawful desires and it is not so much a subduing ones self, as a destroying ones self.*

Aristophanes, having exposed him in his Comedies, he said, he could endure Railery without Murmuring. While he was reproving a Friend publickly, *Plato* telling him it had been better to have done it in private. And thou likewise to have advised me so too, said he.

Hearing a Dialogue of that Author recited, where he speaks much of him: How many Falsities, said he, does that Young man tell of me.

A Debauched Fellow complaining to him that

that he had no Money, he told him that he should borrow some of himself, by Retrenching his Expences. *Philosophers.*

Of a Prince, whose happyness was much extolled, he said, he did not know whether he were happy because he had never talked with him. *Felicity depending more upon our selves, then upon external things.*

To one that asked him questions concerning the State of the Dead after this life, he said, that he had never been in that Region, nor had seen any that were returned from thence.

He measured Riches by the use one had of them, and said, that the rest was not only Superfluous, but incommodious, another added, that they were worse then Poverty.

He said, to a Debauched man that bragged he had more Scholars then himself, that it was not so easie to ascend, as to descend.

Being in company, and receiving the news of the Death of his Son: Come, said he, let us go and Bury him. *Without being otherwise moved.*

He said of a Prince who had expended much in the building of a Palace, but had been at no cost to improve himself; that People came Flocking from all parts to see his House: But no body was desirous to come to see him.

He recommended three things to his Disciples, Wisdom, Modesty, and Silence.

Being witness of the Massacre made by the thirty Tyrants, he said to a Philosopher:

Philosophers. Let us comfort our selves that we are not like the great ones, the Subject of Tragedies.

His Wife finding fault with him that he had refused *Alcibiades*'s Presents: I have, said he, my Ambition, as well as he hath his.

He said, there was no better Inheritance, then a good Friend.

Some body treating ill his Servant before him: Hast thou never taken notice, said he, that thou art more Guilty then he? *Some attribute it to* Diogenes.

A man followed by a little Servant, who carryed his Cloaths, complaining of his weariness: Art thou not ashamed, said he, to be weaker then a Child?

Against those that amused themselves in Fruitless and curious Studies, he quoted a Verse of *Homer*, where it is enquired what they do at home, and said, that those things that are above us, concerns us not. *He meant the Heavens, and the Constellations.*

When his Friends were concerned, that he having saluted another, the other did not return his Salutation: Wherefore should I be angry, because another is not so Civil as my self, said he?

He said, that Sumptuous Cloaths were only fit to Act Tragedies in.

Of a man that loved to contend, he said, He could not live amongst honest good natured men, but ought to wast his days in Solitude.

Some body complaining that every thing was very dear at *Athens*, he made it apparent,

Leading

leading him round the City, that there was nothing dear but Superfluities. *Philosophers*

He would not accept the Presents of a Prince because he could not return him the like, nor would he go to wait upon him, that he might not trouble his quiet, nor lose his Liberty.

Saying one day to his Friends, being returned from a Fair, that if he had had Money, he would have bought him a Cloak, they all proffered him some: But too late, said *Seneca*; for they should have prevented the shame of asking for it.

One saying, his Travels had done him no good; that is, said he, because you Travelled always with your self.

He commanded *Xenophon* to follow him: To learn, said he, a Science which he Ignores, which is to make a good man. *Or, to make man good.*

Walking in the Morning, he said, he was preparing a relishing Sauce for his Dinner. *Because it begets an appetite.*

He called good Fame, the perfume of Virtues, because it ever follows and makes a lasting Sweetness.

To a Young man who was silent, he said, speak that I may see thee.

He believed Woman to be as capable of Discipline as man, contrary to *Aristotles* opinion, who holds her for a less perfect Animal.

Having adorned himself more then ordinarily to dine with the Fair *Agathon*, said he, we must make our selves Handsome, to go to the Handsome. *However he was very ill-favoured,*

Philoſophers. ed, and reſembled the Pictures of the Silenes, who are Painted flat-Noſed and great-Belly'd.

Feeling a pleaſing itch, when they took off his Chains, he ſaid, that Pleaſure was the Daughter of Pain, *Or, rather that the one begot the other, by turns.*

Before he Drank off the Poyſon, he asked the Executioner, as they ask a Doctor before they take Phyſick, what he muſt do afterwards, and ſaid, he was going to be delivered from all his troubles.

When he was told, he ought to preſerve himſelf for his Children, and for his Friends, he ſaid, God would provide for his Children: And for his Friends, he ſhould find others in the Regions whither he was going, or at leaſt, it would not be very long 'ere he ſhould ſee them there.

A man well Skilled in Phyſiognomy, having ſaid of him, that he was Brutiſh, Luxurious, and addicted to Drunkenneſs, he replyed, that it was true, he had an Inclination to thoſe Vices; but that he had corrected himſelf by his Reaſon.

Ariſtippus having ſent him ſome Money which he had earned by teaching, he returned it back again, ſaying that all things were not decent for all men. *He never took any thing of his Scholars.*

As he was treating a Friend, his Wife having thrown down the Table, and that Friend riſing to be gone; your Hen did as much at your Houſe the other day, ſaid he, and I did not go away for that.

Theſe

Philosophers.

These are some of his Sentences.

He said, he knew but one thing; which was, that he knew nothing: And added, that he had a God for his Conductor; who advertised him of what he was to do. *Plutarque says, of what was to come.* Or, a *bonus Genius.*

That it was no small matter to begin well, tho that were little valved.

That it was very imprudent to separate the useful from the honest, as if any thing could be really useful that is not honest. *Or, that dishonours us.*

That Young People ought to do nothing to excess. *This is a mark of Wisdom: But not of a great Genius, which runs on with great ardour to all it does undertake.*

That great care was taken to make a Picture that resembled, but we had none to resemble the Deity, in whose Image we were made: That we trickt up our self in a Looking-glass, and did not a dorn our selves in Vertues habit. *This is a little varied from* Plutarch.

That he did Eat to live: But that the most part did live to Eat.

That it was with an ill Woman, as with a Vicious or ill-conditioned Horse, when one is once used to it, all others seem the better. *Or, seem good.*

That we were the more happy, or more good men, by how much we approached nearer to the Fountains of goodness and felicity, which is God.

That

Philosophers. That we must ask nothing of the Gods, but what they would have us, nor offer any thing but what cost nothing. *Prayers, Praises and Thanksgiving.*

That there was more Pleasure in Sobriety then in Debauchery; *Because we tast it better and it is mixed with no bitterness; which made him say, that the temperate were more Voluptuous then others.*

That the means to make ones self to be admired, was to be such, as one would have others believe one to be.

That as one does not take ones Shoe-makers Son, or ones Taylors, to make our Shoes or Cloaths, unless they know the Trade; it was Ridiculous to suffer ones selfto beGoverned by such as did not understand Affairs, upon the pretence that their Fathers were able men.

That if a man would manage his steps one might make a very long Journey with those that are idly lost.

That to strong natures, as well as Head strong Horses, there is more instruction requisite then to others.

That no kind of Labour is shameful, but that it is Idleness that is Shameful.

That it approaches Divinity to subsist with but a little, for they subsist without any thing. *But there is a great deal of difference betwixt the Divine Nature and ours, and by Regulating ours like theirs, we should destroy it.*

That there was nothing so precious as leisure, not because we should do nothing, but because one may Chuse to do what one will.

That the Beauty of the Soul is more amiable then that of the Body, tho she have not so many Adorers. *Philosophers.*

That true Friends are in this particular contrary to Lovers, that these always crave, and the others are ever giving.

That Books have destroyed, or ruined the Memory, because formerly the Memory was the only Book. *Or, was instead of Books.*

That if all the Evils were heaped together, to be dealt to every one his share, there are none but would rather keep his own then chuse any other mans.

Æsop told those that Scoffed at his ill Countenance, That makes not the man, but his Reason. *Æsop.*

Some body relating some injuries that had been said of him, and excusing himself that it was not he, but others: Neither is it those that makes the Swords, said he, that Murthers men; but those that use them. *His other Apophthegmes may be found in his Fables.*

Empedocles said to one who complained he could not find a wise man: That is because one must be wise to find one. *Empedocles.*

Interrogated wherefore he was in so much choler against those that had spoken ill of him, that being unworthy of a Philosopher: I should not be sensible of Praise, said he, were I insensible of injuries.

He said, the *Agrigentines* builded as if they were to live for ever, and lived as if they were to dye quickly, *like Prodigals.*

Democritus said, He had attained to an extream *Democritus.*

Philosophers tream old Age, by not yeilding to Voluptuousness. *By this he understands the pleasures of the body, or, rather the excess of pleasures, for there is nothing, to speak properly, but pleasure that maintains life. Therefore it hath been said, that the Gods are immortal by their continual pleasures.*

That a little Wealth was much to those that were not covetous, *Or, rather*, to those that were not Prodigal.

That we search for good and cannot find it; and we find the evil without seeking after it.

That Luxury furnishes the great Tables with Meats, and Temperance the little ones.

That the hopes of Wisemen do sometimes succeed; but never those of Fools, because their Wishes are ever above their reach.

That old Age had every thing, and had nothing; which may be likewise said of the covetous; of the one because they will not make use of what they have; and the others cannot.

That Riches did not consist in the possession of Wealth; but in the use of it.

That if the body should arraign the Soul in Judicature, it could easily prove it had not done it's duty.

Of a Prattler he said, that he was not so capable of speaking, as he was incapable of holding his peace.

He called discourse the shadow of Action.

Having met with a Cucumber of a taste that was more then ordinary, he was informed that it had been put in a Pot wherein there had

had been Honey: How much they have dis- *Philosophers.*
obliged me, said he, in discovering the reason: For they have deprived me of the pleasure I should have taken, in searching it out.

Heraclitus said, one should run to prevent *Heraclitus.*
an injury, as one does to extinguish a Fire. *Because it breaks out immediately if not timely prevented.*

That one should Fight for the Laws, as for the Outworks of a City. *As being the Bullwarks of a state.*

He told the *Ephesians* who admired to see him play with the Children, that he would rather chuse to do that, then to meddle with their Affairs. *Because of the trouble and danger there is to intermedle with the publick Affairs.*

When some Murmured because he was silent in an Assembly; It is, said he, to give others lieve to speak.

Timon, Surnamed the *Misanthropus*, because *Timon.*
he hated men, gave this for his reason, that one half of them were worth nothing at all, and the other worth very little. *Because they hated not the ill ones enough.*

He caressed *Alcibiades*, because one day, as he said, he would cause the Death of a World of People.

Some body that treated him, having said, what a pleasant Meal was this! Yes, replyed he if thou hadst not been here!

Intending to Fell a Tree in his Garden, whereon one had hanged himself, he gave notice to the People, that if any more had the same design, they might make use of it before it were cut down.

He

Philosophers. He said, that Coveteousness and Ambition were the two Elements that entred into the composition of all crimes.

Xenophon. *Xenophon* Sacrificing, heard of the Death of his Son, and laying down the Garland of Flowers he had upon his head, put it on again, as soon as he was assured that he dyed like a brave man, and said, as some have written, that he knew he was born Mortal.

He said, that good Deeds were Trophies erected in the hearts of men.

He added, that we must draw advantage from our very Enemies; and that to make the Gods be Favourable to us in Adversity; we ought to invoke them in Prosperity.

Aristippus. *Aristippus*, of whom it was said, that he was the same in his Purple, as in his Rags, to express how well he acted any part; having bought some Wild-Fowl very dear, said to those that muttered at it, that he was as dainty as they were covetous, and reproached another, who told him, he would have bought it if it had not been of so great a Price: That he did not hate the Luxury, but the Expence.

The Tyrant *Denys* having spit in his Face, he without being moved, said to excuse it, the Fishermen are wet all over to catch a little Fish. *Courtiers endure any affronts to attain greatness.*

Diogenes washing his Cabbage, cryed out to him, if thou could'st wash Cabbages, thou wouldst not make thy court to great ones. And if thou couldest court the great ones,

replyed

replyed he, thou wouldſt not amuſe thy ſelf with waſhing of Cabbages. *Philoſophers.*

Being asked what Philoſophy had taught him: To live well with all the World, ſaid he. *Or, to ſpeak freely.*

He ſaid, to thoſe that reproved him for treating himſelf too Magnificently. That if it were a fault, it would not be practiſed at the Feaſts of their Gods. Plato *reproving him for the ſame thing, he asked him, why he did not do it to* Denys *the Tyrant? But there is great difference betwen a Prince and a Philoſopher, and a day of Feaſting, and an ordinary Meal.*

He ſaid, that the Wiſe would live well, tho there were no Laws.

Denys the Tyrant, having told him, in a way of reproach, that Philoſophers were often ſeen at the Gates of great men; But that great men were not ſeen at the Doors of Philoſophers: That is, ſaid he, becauſe Philoſophers know what they want, but great men do not know it. Another time he ſaid, that it was as we ſee Phyſicians at their Patients Doors.

He ſaid there was as great a difference betwixt a Fool and a Wiſe man, as between a Horſe that was managed, and another that was not.

One of his Scholars being ſcandaliz'd to ſee him go into a naughty Houſe: The miſchief, replyed he, is not in going in, but in not being able to come out again. *As much as to ſay, that nothing is blameable in pleaſures, but exceſs.*

He

Philosophers. He said, that it were better to be poor then Ignorant; because knowledge is a Treasure far more precious then Riches.

Retiring from one that spoke injuriously of him, and the other crying, wherefore doest thou fly: Because thou art used, said he, to speak ill, and I am not used to hear it. *There is somewhat like this of* Cato.

One asking him wherefore he seemed to be more affrighted then others were in a storm: It is, replyed he, because I have more to lose. *That is to say, a man of Worth runs a greater risque then a Fool, because the loss is greater.*

He said, to one who vapoured of knowing much, or, of having read much: It is not those that eat most are the Fattest nor most healthful, but those that have the best digestion, *Or, that eat the best meats.*

An Advocate that pleaded for him, having gained his Cause, and saying to him, by way of reproach: Wherein hath *Socrates* done you Service? In making, replyed he, that all what you have said of me, was truth.

Thus one asking him to what end he would have his Son Study: To the end, said he, that being set in the Theater, it may not be a Stone upon a Stone. *Or, one block upon another.* Some body also telling him, that he could buy a Slave for the Summ he asked to teach his Son: Buy one, said he, and then thou wilt have a couple.

He said, he took money of his Friends, not for the need he had of it; but to teach them thereby what use they were to make of it.

He

He was reproached for having given money to a Lawyer to plead his cause: As I would do, said he, to a Cook to dress me a dinner. *Observe that in former times the Parties pleaded themselves.* Philosophers.

Denis the Tyrant urging him to speak of somewhat at Table that did not please him: It belongs to those that know how to speak, to know when they ought to speak, said he. *The rest is in the Lacedemonians.*

Some who were Bragging of their rare Swimming; that is the Excellency of a Fish, said he. *To teach them not to brag, but of things that deserve it.*

He being reproached, that *Socrates* took no money of his Scholars, as himself did; replyed, The greatest of *Athens* are his Purveyors, and I have none but my servingman.

Being told a Lady possess'd him: No, said he, It is I possess her.

A *Cynick* asking him by way of reproach, who are those Miscreants that love perfumes? My self, said he, and the King of *Persia*; but he cursed their excess and wantonness that abused so precious a thing.

Being asked, how *Socrates* Dyed: As I would dye, said he.

His Servant being troubled with some money that he carryed: Throw away, said he, that which troubles thee. *To teach us to ridd ourselves of what we have too much of.*

One time casting his money into the Sea, for fear of some Thieves who were on board

Philosophers. with him: It is better my money should perish, said he, then my self.

Denis the Tyrant wondering that he was come to see him: When I wanted wisdom, said he, I applyed my self to *Socrates*; and now that I want money, I address my self to those that have it. *Or, I come to receive what I lack, and to give you what you need.*

Having somewhat to request of that Prince, he cast himself down at his Feet, which some admiring: It is, said he, because his Ears are in those parts. *To check his pride, who would have people prostrate themselves before him, to obtain what they desired.*

A mean Fellow bemoaning him for that he had lost an Inheritance: I have yet three more left me, said he, and thou bemoanest me, and thou, who hast not one thy self, doest not bewail thy self at all.

A *Braggadocio* having had the better in a dispute betwixt them, he said, the conquered would repose himself more quietly that night then the conquerer.

He wondered at those that examine and consider every thing with great care before they buy it; and yet make Friends without ever examining them before-hand.

On a day of rejoycing.

To excuse himself for being disguised with Drink at a Debauch, he said, that nothing could corrupt Vertue.

Having been seized, and carryed before a man of quality, some asking him, whether he had confidence: When should I be confident, said he, if not now, since I am to speak to a Person

rson who is able to understand me, and to *Philosophers.*
ow my worth? *I have given it the fairest*
ce.

He said, that those that Studied particular
iences, and neglected Philosophy; were
e *Penelopes* Woers, that made love to the
ting Woman, because they could not ob-
n the Mistress.

Socrates asking from whence so much Rich-
or Good came to him, He replyed: From
ence comes so much Evil to you? *To let him*
w he might be wealthy if he would.

Some body reproaching him that he neglect-
his Son, who came from his body: So do I,
d he, those Excrements that fall from me;
his Son were a Rascal, he had reason; if not,
me on himself.

It being marvelled at, that he had taken
oney of a Prince, of whom *Plato* had on-
taken a Book: It is because I have want
money, said he, and *Plato* of Learning.

He told the same Prince he was liberal
thout any danger, because he always proffer-
money to *Plato*, who would take none;
reas he proffered him none, that would
accepted it.

Having upon a time desired somewhat of
the Tyrant; that Prince answered him,
a wise man had need of nothing. Bestow
n me, said he, what I crave, and then we
l see how that is; and having obtained it:
s true, said he, that the wise man wants no-
g, when he hath all he can want. *Wisdom*
ne hinder him one may want what is necessary
fe.

Philosophers. The same telling him that a man who com to a Princes Court, becomes a Slave, wh he was free before, which is a Verse in *Euri des.* He is not a Slave, said he, if he be tru free.

Being at Variance with *Aischins*: Ho long, said he, shall we be such Sots, as to gru ble at each other? *The rest appertaines to A chines, rather then him.*

Having been cast ashore by a Tempest o desart Coast, and spying some Mathemati Schemes upon the Land: Gourage, said I see some marks of men here. *Note,* Barbarians, *whom he treats as beasts, were capable of those Sciences.*

Antisthenes. *Antisthenes* said to such as reproached being begot betwixt a free Person and a Slav That a man might prove an excellent Wre ler, tho he were not begot by two Wrestle

Being told, that the Wars did rid them a great many Miserable poor people: But makes many more, then it ridds us of, sa he.

He replyed to those that complained he w too severe to his Scholars: That a Physi an was not commendable if too gentle towa his Patients.

To a Fellow, that had been like to be s prized in the act of Adultery; he said, th for a small matter he might have avoided t great danger. *By giving money for a Woman. those days a small matter was the hyre o Wench.*

He said, that Flatterers were worse th

Philosophers.

he *Ravens*, because those devour none but the Dead, but the others Fed upon nothing but he living.

He said, that it was a good Fortune, to dye o no want; *But it is a greater to dye when one unhappy.*

To one that complained he had lost his Writings he said, He should have had them in is Head.

He said, the way to Immortality, was to live ell. *One may add, and to dye well.*

That envy consumed the envious, as rusts ats the Iron.

That States were at the Brink of ruine, hen the wicked could not be distinguished om the good. *Or, when they were treated ke.*

That Concord betwixt Brethren, was like Wall of Brass.

That we should prize those Riches, which ve themselves with us in a Shipwrack. *Honesty, Wisdom*, &c.

That one was Fair, or handsome, by Nature, d dextrous by Instruction.

That great pains was taken to cleanse orn, but none to clean the heart.

Being asked what he had gained by Philoophizing? To be able to entertain my self, d he. *Another replyed, to be able to do that luntarily, which others do by compulsion.*

Some body calling out to him at a Feast, g, meaning to speak; Blow, replyed he, ming he should give him the Subject to dis-se. *This is a comparison borrowed from such*

Instruments,

Philosophers. *Instruments, as require some Wind ere they can be play'd on.* Erasmus *interprets it otherwise.*

He said, the most necessary of all the Sciences, was to unlearn Evil.

That one ought to manifest as much resolution in the suffering of injuries, as was shown in the endoring of Blows in a Battle. *These are warded off notwithstanding, as much as may be.*

He compared *Plato* to a War-horse, and one day, after he had been well Purged, he said that now he had no ill humours remaining in him, but Vanity.

Observing such Persons made choice of to be Generals as understood nothing in War He, asked, whether, if they should ordain that Asses should become Horses, they would prove so in Effect.

He said to those that loved Pleasures, So may my Enemies live. And wished rather to become a Fool, then Voluptuous. *Because it Enervates the body and mind, whereas he placed felicity in Knowledge and Vertue.*

One of his Scholars delaying to pay him putting him off till the arrival of a Ship, he led him to a Bakers, and taking a Loaf This Fellow, said he, will pay thee, when his ship is arrived. *To let him know, that hunger can give no credit, or deal upon trust, but must have ready money.*

To Scoff at the *Athenians* for bragging because they were born in that Country; he told them, that the Tortoises, and Snails might say as much.

Out

Out of modesty he called his Scholars, the Disciples of *Socrates*. *To shew that he had drawn his Doctrine from him, or at least to give the more Authority to his Doctrine.* *Philosophers.*

Being reproached that he was a *Phrygian*: and so is the mother of the Gods too, said he.

He said, one must wish their Enemies all sorts of good, excepting courage. *That they might not defend themselves.*

That Nobility consisted in Virtue, and Virtue in Action.

That to be wise was sufficient to be happy: That all belonged to him: That nothing happened to him new: That he obeyed not the Laws, but Reason. *That being the Soul of Law.*

That the wicked sought after power without probity; but that the one could not be without the other but to the ruin of humane kind.

That Virtue is an Inheritance that could not be lost.

That Enemies are more necessary then Friends, because they correct our errours, whereas the other flatter us. *This agrees with mother reprehension.*

That there is nothing wonderful in the World but Vice.

Plato maintaining that a Prince ought to have no other aim, but the good of his Subjects: *Denys* the Tyrant told him, that his discourse smelt of the old Dotard: And thine, replyed he, of the Tyrant.

That Prince having Written to him, that he

Philosophers. he should speak no more ill of him, he said, he had not leasure to talk of him.

Reproving a Young man for some folly: Thou reprovest me, said he, for a small matter; But Custom is no small matter, replyed *Plato.*

He advised those that were given to Drink, to View themselves in a Lookinglass, when they were Drunk. *This hath some Analogy with the Lacedemonian Custom, to shew their Drunken Slaves to their Children, to make them abhor it.*

He said, that Greatness was the companion of Solitude: *Because the pride of great ones renders them insupportable. Or, unsociable.*

He loved not Idleness, and would have all leasure time employed in some useful thing.

He refused to give Laws to the *Cyreneans*, because they were too Voluptuous. *Or, too much at their ease, which sort of people are hard to be Governed.*

He said, one should measure his discourse according to the Capacity of the Auditors, and not to his own.

He blamed sorrowing for the Dead as useless, and said, we know not whether good or evil hath betided them.

I trample upon *Plato*'s pride, said *Diogenes*, treading upon one of his Rich Carpets: Yes, said *Plato*, but with greater Pride, *Diogenes.*

Diogenes one terrible Frosty Morning came into the Market-Place, and exposed himself naked, to shew his Tolerance. Many of the People came about him, pitying him: *Plato* observing it, and knowing he did it to be seen, said

said to the People as he went by; if you pitty him indeed let him alone to himself. *To shew he did it to be admired.* *Philosophers.*

Seeing one do an evil act: Am I like to that man, said he?

He would have one exercise the Body with the mind, as inseparable companions.

He said, his Reputation would serve him for a Monument, and that there could be none more magnificent.

A small Bird pursued by a Hawk, having flown into the Arms, or Bosome, of *Xenocrates*, he sheltred it with his Cloak: Not to betray, said he, those that fly or have recourse to our protection. *Xenocrates.*

He rejected a Scholar who would have come to hear him, before he had learned the Mathematicks, as not being furnished, as he said, with the Key of Philosophy. *The Mathematicks opens the Eyes of the understanding, and purges it from all matter.*

He refused *Alexander's* Presents, and having treated his Ambassadors with his ordinary meal: You may see, said he, that I have no need of them; *Because he was at no great expence.*

He said, one had often reason to repent for having spoken; but never for holding ones peace. *And yet it might happen that for want of speaking a man might neglect, or forfeit his Duty, his Reputation, or his Fortune; but we must not examine an* Apophthegme *too severely.*

To avoid making any reply to the Scoffs of a *Comedian*, he said, That Tragedy never Vouchsafes

Philosophers. Vouchsafes to answer *Comedy*, when she rallies. *He compares Philosophy to Tragedy, because of it's gravity.*

Denys the Tyrant telling *Plato*, some body will take off thy Head: Not before this, said *Xenocrates*, pointing to his own. *To shew he would defend him to the Death.*

He said, one should not carry ones Eyes, nor hands into anothers House. *The Greek saies, Feet.*

That one should guard the Ears of Children with no less care, then the *Athletes* did their own. *To speak nothing but what is good in their hearing. The* Athletes *Armed their Ears with somewhat, because a blow on the Temples is mortal.*

He said, that Pride was the great Obstacle to Learning. *Because having an Opinion of their own knowledge, they will learn no more.*

Polemon. *Polemon* neglecting his words, to keep closer to his matter, said, that those were derided who spake well, and did ill.

Archelaus. When *Archelaus* held with any opinion that was propounded to him: He would say, this is my own Sentiment, and if he were against it, he would say, that is not the Opinion of such a one, naming some-body, *Out of Modesty, as unwilling directly to contradict another in his own Person.*

Treating some Strangers, and finding there was no Bread, when they were sitting down to Table: How little, said he, does a Philosopher understand Feasting.

He said, that Poverty, like *Ulysses* his Country

Country was Barren; yet the Nursery of brave Youth. *Because we are corrupted through plenty.* *Philosophers.*

That there were many diseased, where there were many Physicians, and many Vices, where there are multiplicity of Laws. *Many the like Observations might be made, in other instances.*

It being said, that from other Sects, they passed to that of *Epicurus*; but from the *Epicureans* to no others: That is, because of Cocks one may make Capons, said he, but of a Capon one can never make a Cock.

Having the Gout, *Carneades* would needs leave him alone to bemoan himself in quiet: Stay, said he, for what pain soever my Feet endure, it hath not invaded my heart. *As much as to say, he was not concerned at it.*

Bion said, that none had more care upon them, then those that would take no care. *Because their want of care made them become overwhelmed with business at last.* *Bion.*

To dissuade from Marriage, he was wont to say, that an ill favoured one made the Heart ake, and a beautiful one, the Head. *By reason of Jealousie.*

Speaking of Riches, he said, that we ought not to value things bestowed by Chance, kept by Vice, and confounded or squandred away by Virtue. *By the first is meant Fortune, the second Covetousness, the third Liberality.*

He compared those in high Offices, to men walking on the Ice, who are ever in danger of falling.

He said, old Age was the Harbour of all Miseries.

Philosophers. Miseries. *Either because all mischiefs flow into it: Or, because it brings Death that puts an end to all. Or, the safest harbour is the Grave.*

That it was a great Misfortune, not to be able to undergo Misfortune.

That Fame was the Mother of Time. *Because it makes a man live, after he is dead.*

That the way to Hell was very easie, since it is found out Blindfold. *He meant the Grave.*

He called Beauty, other Folks goods. *Because one is not properly Beautiful to ones self, but to others.*

He said, Money was the Sinews of business. *It is said to be the Sinews of War, because it cannot be made without money.*

That Impiety was the Enemy of Assurance. *In* Pythagoras, *'tis said, nothing is so fearful, as an ill Conscience: This relates to the same.*

Being seized on together with some Thieves, we are lost, cryed they, if they know us: And I, said he, if they do not know us. *A good man hath as much interest to be known, as a Knave to be conceal'd.*

Of a Covetous Wretch he said, he did not possess his Riches: But his Riches possessed him; and he made use of it, as if it were anothers, and yet took care, as if it were his own.

He said, that Prudence was the Eye of Virtue; and served for Valour in Old men, as Valour for Prudence in the Young. *Because the first exempts old men from danger, and the second brings the others out of it.*

That

That one should Honor old Age, because every one would fain live to it. *This is better expressed then one foregoing, therefore I have set down both.* *Philosophers.*

That one should preserve Friends, however they proved, lest our judgement be called in question, or for fear they be changed for worse. *In the Greek it is, that it may not be thought we had ill ones, or that we have cut off good ones.*

Of a Melancholly Envious Wretch he said, one cannot well guess whether any ill be happened to him, or any good to others.

He would have one be assured they have profited in Vertues School, when they did any good thing, without regarding Praises or Reproof.

Aristotle, said, that one gained nothing by lying, but the reputation of not being believed when one spake truth. *Aristotle.*

Giving an Alms to a wicked man, he said, that he did not give to the Person, but to Nature, whose infirmities requires relief. *In the Greek it is, not to the manners, but to the man; however I find it in others as I have put it.*

He said, the mind was Enlightned by learning, as the Eye by the Air that surrounds it.

That the *Athenians* had invented the Law, and Agriculture or Husbandry; but that they had quitted the one to exercise the other.

That the Roots of Sciences were bitter, but the Fruits were sweet.

That nothing grew old so soon as a good turn.

That

Philosophers. That he was *Socrates*'s Friend, and a Friend to *Plato*; but much more to the truth.

That to be Learned, there were three things requisite; the Genius or Nature, Study, or Exercise.

That Beauty was a great letter of recommendation: Others have called it, the gift of Heaven: A Royalty without Guards: A short Tyranny: A precious evil: A pleasing Deceit, &c.

That Knowledge differed from Ignorance; as life from death, and that study was an Ornament in good Fortunes, and a help in bad, and a great Treasure for old Age. *I have removed it hither from another place below.*

That Friendship was like the Soul of two Bodies.

That some lived, as if they had but a short while to live; and others, as if they were never to dye: The Prodigal, and the Covetous.

That the question, wherefore one delights to look on a Beautiful Person, was the question of the Blind.

That Philosophy had taught him to do those things Voluntarily, which others did by Compulsion.

And in virtue. That the way to make a Progress in the Sciences, is to cast our Eyes on those that out-run us, not on those that Lagg after us.

That we should Govern our selves towards our Friends, as we would have them behave themselves towards us.

That one should, neither blame, nor praise, for

for the one seemed folly, the other presump- *Philosophers.*
tion.

That one not ought so much to look on the head of lustful pleasure, as the tayl, *Because of the mischiefs that follow.*

That to go about to prove things which are evident in themselves, is to light the Sun with a Candle.

That Envy is the Attendant on Fortune.

That we ought not to regard from what place we came, but what place we were worthy of; and that dignity did not consist in Possessing of honors, but deserving them.

He called hope, the dream of a waking man.

Hearing some body abused him in words when he was absent; let him beat me too, said he, if he please, when I am not near him.

One day, he cryed out; Ha my Friends, there are no Friends! As much as to say, Friendship is but a meer name in respect of what Philosophers would have it to be.

Diogenes importuning *Antisthenes* that he might be his Scholar; *Antisthenes* lifted up his staff to strike him; Strike, said he, provided you will teach me. *Diogenes.*

He lived in a Tun, under the Portico of a Temple, and said, that no Palace was more magnificent, and that what was every mans, was no mans.

Seeing *Plato* eating Olives at a Feast: To eat of those, said he, one need not have gone into *Sicilia*. *Because they were common in Athens, and a man that could be satisfyed with little*

tle

Philosophers stile, and had no need of making Courtship to great men.

He was asked where he had ever seen any brave men: No where, replyed he; but I have seen brave Children in *Lacedemonia*. *Because that was a School of Vertue.*

He ever praised those who said they would Marry, yet never Married; that they would go to Sea, yet never sailed; that they would manage Affairs, yet never undertook them. And derided those *Grammarians*, who found out *Ulysses* his Errours, and neglected their own. Those Musicians that put their Instruments in Tune; and left their passion in discord: Those Astrologers, that lift their Eyes always up to Heaven, and do not see, or know, what is at their Feet: Those Orators that Study to speak well, and not to do well: Those covetous Wretches that take care to get Wealth, and not to make use on't. Those Philosophers that Praise the contempt of Greatness, and yet court the Great ones; and those that often Sacrifice for their health, and surfeit themselves with Eating at those Sacrifices.

No body giving Ear to him while he discourse of Virtue, he fell a Singing, and every one Crowding to hear him. Great Gods, said he, how much more is Folly loved, than Wisdom.

He admired that Servants could stand waiting so long behind their Master at a Feast, and not Snatch away the Meat. *Because people talk a long while after they have filled their Bellies, while the Servant is almost Starved.*

When

When they were selling him, being a Cap- Philosophers.
tive, He cryed out, who will Purchase a Ma-
ster? And told those, who inquired what he
could do, That he could command, and him
that bought him, that he resolved to obey him,
as great Persons did their Physician while they
were Sick; adding that he that led a Lyon,
was properly his Slave, and not his Master.

He wondred that one would fill a Kettle
with Water before they would buy it; and
not would buy a man before they had tryed
him. *Or, a Tub with Water,* &c.

He said, he always set things a note higher,
in imitation of Musick Masters, that the Scho-
lars might indeavour to raise themselves to as
high a Pitch as they could proportionably. *As*
Innkeepers ask more then they will sell for.

He said, that all things absolutely necessa-
ry for life were cheap, and Superfluous things
all very dear. As for Example, a Loaf of
Bread a Penny, and a Statue, or a Jewel a vast
Price. *This is much like what* Socrates *said,*
That nothing was dear but unnecessary things.

He said, every thing belongs to the Wise-
man, because every thing belongs to the
Gods, and amongst Friends all was common.
A Wise man being, Gods Friend.

Observing one Drink out of his hand, he
threw away his Cup as a needless thing.

He said, that to live well, one must oppose
Nature to Law; Reason to passion; and Vir-
tue, or resolution, to Fortune.

Alexander asking him upon a Visit he made,
whether he would have any thing, he told
him

Philosophers. him, he was Richer then himself: Because he wanted nothing, whereas *Alexander* not satisfyed with his Fathers Kingdom; was going to invade *Asia*. *He therefore desired only*, that he would stand a little aside, that the Sun might come to him. *Or, that he would not keep his Sun from him, and leave him in the Shade.*

One pretending to prove by a Sophistical argument that he had Horns upon his Head, he made him feel his Forehead: And another denying Local motion, he only rose up and walked, to oppose the experience of sence to the uncertainty of Reasoning: Out of the same Principle, an Astrologer discoursing to him, about the Heavens, and their Constellations, he asked him; how long is it, since you came from thence?

The *Athenians* trying to persuade him, to be initiated into their Mysteries, that he might be one of the first in the next World: It would be Scandalous, said he, that *Agesilaus* and *Epaminondas*, who were never initiated, should stand amongst the Crowd, whilst a company of Rascals should preside over them.

Plato having defined man, to be a two-Legg'd Animal without Feathers, he Plunged a Cock quite bare, and turning it into *Plato*'s School, said, behold *Plato*'s man.

Being asked, when one should eat; if there be provision, when one pleases; if not, when one can. *He might have said, when hunger calls, as we drink when we are Thirsty; for our natural necessities are determined in themselves.*

He called Orators Slaves to the people, and

he Crowns of the *Athletes* the Swellings of Honor. *Or Excrescences.* *Philosophers.*

To those that asked him, wherefore he carried about with him a Lanthorn at Noon day, he replyed, I seek a man.

Observing one who was Superstitiously washing himself, to cleanse him from Sin: O Fool, said he, doest thou believe that Water alone, which cannot so much as get the Spots out of thy Cloaths, can purify thy Soul? *In the Greek it is somewhat otherwise.*

In derision of mens wishes, he said, that they make wishes for idle things; not understanding what is best for them. *Or, for false Measures, not minding true ones.*

To those that were terrify'd with Dreams, he said, they should not be troubled at what they did Sleeping, but what they did waking. *Not being sinful, when we have not the use of Reason.*

At the Battle of *Cheronea Philip* who had taken him, crying out, he is a spy! Yes, said he, of thy Ambition and Vanity.

Alexander having sent a letter to *Antipater* of the *Athenians*, by one named *the Miserable*: this one Miserable, said he, that carry's a Letter from a Miserable to a Miserable, for the Miserable. *He esteemed all men unhappy, but the wise; and therefore he named man three times, when he would name unhappyness three times.*

Perdiccas having threatned him with Death, because he would not come to him, he said, the Greatest venemous Creature could do as much, and would not go.

Philoſophers. He ſaid, that Felicity was expoſed to th
ſight of all the World, and yet was rare
found, becauſe other things were miſtaken f
it. *Pleaſures, greatneſs, Riches.*

To a man that made his Servant put on h
Shoes, he ſaid, you want nothing to be ha
py, but to loſe both your hands, that yo
man may blow your Noſe for you.

Obſerving thoſe that kept the Publick Tre
ſury, were ſending away a Thief to Execu
on, he ſaid, the great Theives are goi
to hang a little one.

A Young Rogue throwing Stones at
Gallows; courage, ſaid he, it will be
own. *Or thou wilt hit it, at laſt.*

Of a ſilly Fellow, that wore a Lyons sk
like *Hercules*, he ſaid, he diſhonoured the
very of Virtue.

Caliſthenes being thought happy, beca
he eat at *Alexander*'s Table: 'Tis in th
eſteem him unhappy, ſaid he, becauſe he
wait anothers mans appetite.

When he took money of any Friend,
would ſay, he took but what was his o
becauſe amongſt Friends every thing is in c
mon.

One valuinghimſelf becauſe he could play
at an unlawful Game: Thy Praiſes, ſaid he,
to thy ſhame, becauſe the better thou pla
the more guilty art thou. *Or, the bette
worſe at villainous ſports.*

He called an ignorant Rich man, a Go
Aſs: And told a little ſpruce Fellow,
complained he was quite tyred with buſi

that he acted the Woman in every thing. *Philosophers.*

Observing that some People had fixed their Eyes upon a beauteous person, he began to do some Extravagances; and every one then looking towards him; I thought you had not been at leasure to observe me, said he.

A Credulous Person threatning him, he said, he would make him tremble by only placing himself at his left hand. *Because that was held ominous, against those Superstitious credulous Fopps.*

To one that sought for Books: When you want Fruit, said he, do you buy painted ones? *As much as to say, he spent his time about the superficies, and did not come to action, or he was for notional, not for practical knowledge.*

He said, he had that obligation to his Banishment, it had made him an honest man.

Some body saying, his Citizens had Banished him, from their City: And, I, said he, condemn them to remain there.

He was wont to hold forth his hand to a Statue, to accustom himself, said he, to be denyed.

To a Tyrant, who was inquiring of what Brass he should make use for his own Statue; he said, take that of *Harmodius*, and *Aristogiton, both Tyrannicides.*

He said, that Tyrants used their Friends, as men do bags, which are hanged up when full, and left in a corner when empty.

Looking on a new Marry'd mans house, where over the door was written, let no evil enter here, he said, this is to send for the Doctor

Philosophers. Doctor when the Patient is dead. *Because he believed Woman to be the greatest evil in Nature.*

He called a craving Covetousness, the Metropolitan of all Vices.

Observing a Prodigal, that had nothing but Olives to Supper; If thou hadst always dined thus, said he, then mightst have Supped better.

He called Love the Idle-mans past-time, Or business.

He said, that good people were the Images of the Gods.

Being asked, what was the most miserable thing in the World, Want in old Age, said he, *Or, old Age without assistance.*

He called Flattery a Sweet Poyson; and a Drunkards belly, an Abyss.

Some body asking him, who should bury him, when he was dead, because he had no Servant to do that Office: He that wants the Place, where my body shall then lye on, said he.

To a Young man that asked when he should Marry, he said, *It was too soon*; and to an old, *It was too late.*

He told a Lady that loved Fine Cloaths too well, that it was to no purpose to Trick herself up so for her husband, and a sin to do it for her Gallant.

He called Modesty, or a blush, Vertues Dye, or Livery.

Being asked what Bread was best, another man's, said he. *Whether we fancy other people's thing*

things above our own, or because variety delights. *Philosophers.*

One telling him, that other Folks Scoffed at him, he replyed, and I at them. *The Greeks, I cannot be Scoffed.*

He said, to one that blamed life: That is not to be blamed, but Vice.

He said of the Sciences, they were left off, as people do hunting, because it is too much Toyl and Labour. *Or, too hard to attain them.*

That the wise man would eat of all things, even the most delicious Food. *And therefore, a Philosopher of his Sect, reproved because he eat honey, said, doest thou believe this was made for Fools?*

He said, that such as were Rich, would sooner give to a Begger, then to a Philosopher; because they might sooner come to be Beggers, then Philosophers.

Being reproached, that he had formerly done ill things: That is because I have been like you, said he, but you will never be like me. The *Greeks* saies, coyned false Money.

A Lord intreating him to come and see him, he said, he would rather eat Bread at home, then be Feasted at anothers mans Table.

Being reproached for eating in the Street: It is because I am hungry in the Street, answered he.

Observing a comely Person that had forsaken his Debaucheries, to follow his Studies: Courage, said he, thou wilt lead men from the love of the Body, to that of the Soul.

Contemplating the Offerings of such as had escaped

Philosophers. escaped Ship-wrack: There would be many more, said he, if the Offerings of all those were here, that made Vows and Prayers in stormy weather, and yet perish'd in the Sea.

He said, to a handsome Youth that was going to a Feast, Thou wilt come back the worse.

Returning from *Lacedemonia* to *Athens*, he said, he went from the mens apartment, to the Womens. *In* Greece *they were distinct.*

Being come back from the Olympick Games, he said, he came from beholding a great many people and few men.

He compared the things that belonged to Prodigals, to fruits that grow on a Precipice, which none ever tasts of, but the Ravens. *Flatterers.*

Upon the Offering that *Phryne* bestowed on the Temple of *Diana*, he wrote. *Of the incontinency of the* Greeks. *She was a Famous Curtezan, who had gotten great Wealth.*

Alexander saying to him, I am *Alexander* the Great: And I, said he, *Diogenes* the Cynick, and gave a pleasant Reason of his name: Because like Dogs, he Fawned upon those that fed him, and Barked at such as would bestow nothing.

Eating some Fruit from a Tree whereon one had hanged himself, he said, this way I will purify it.

Some body Praising a man for a Present he had made to *Diogenes*: It is me, you ought to praise, said he, for being worthy of it.

Being

Being asked what Country-man he was, he re- *Philoſophers.*
plyed, of all Countries; or, a Citizen of the World; and ſaid, he had gained this advantage by Philoſophiſing, to be able to Act any part; and be prepared againſt all the Accidents of Fortune.

To one that Sacrificed that he might have a Son: add, ſaid he, that it may be a good one.

He called Beautiful Women, Queens, or the Miſtriſſes of Kings, becauſe they make themſelves to be obey'd.

The *Athenians* having ordained that *Alexander* ſhould be called *Bacchus*; and I, ſaid he, *Serapis*; to Scoff at them, becauſe the name Signifies the Nature, which cannot be altered.

Being reproached that he frequented Lewd Places; as the Sun ſhines on the Dunghil, ſaid he, without ſoiling it's Beams.

He was twitted that he pretended to be a Philoſopher, and knew nothing: I am the greater Philoſopher, ſaid he, for Philoſophy conſiſts in making doubts of all things.

One recommending his Son to him, telling him he was well Born, aud well Bred: If ſo, replyed he, what need hath he of me? *That being the end of all Study.*

He compared thoſe that ſaid well, and did ill, to thoſe Muſical Inſtruments, who underſtand not the harmony that is plaid upon them. *Or, themſelves make.*

Going one day into the Theater, when every body elſe was coming out, he told thoſe that

Philoſophers. that wondered at it; that it was to uſe himſelf to do quite contrary to the reſt of the World.

To an Effeminate Fellow, he ſaid, Nature had made him a man, and he made himſelf a Woman.

He ſaid, to a Fool that tuned a Lyra well, why doeſt not thou endeavour to put thy Soul in Tune, as well as thy Inſtrument?

One ſaying, I am not fit for Philoſophy: Why doeſt thou not dye then, replyed he, if thou canſt not live?

A Proud man deſpiſing his own Father: Wherefore, if thou art any thing, doeſt thou deſpiſe the Author of thy being?

Being reproached that he eat at a Tavern: As I go to a Barbers to be Shaved, ſaid he.

To one that accuſed him for taking ſomething of a Prince, he ſaid, *One muſt not refuſe the Preſents of the Gods.* *Which is a Verſe in* Homer.

He ſaid to an old man that was Courting a Young Girl; Art not thou afraid to be taken at thy word? *Or, why doeſt thou court her for a thing, which would be better for thee not to obtain? The Greek ſpeaks in general, but it is better of an old man.*

To a Young perfumed Gallant, he ſaid, take heed the Perfume does not corrupt thy Brain. *Or, the perfuming thy Body, corrupt thy Soul.*

He ſaid, the wicked obey their Paſſions, as Slaves do their Maſters.

Obſerving

Obſerving an unskilful Archer, he ſet himſelf juſt at the Butt, or mark, at which ſome wondering: It is becauſe he is never like to hit it, ſaid he. *Or, that he will ſooner hit me any where elſe, then here.* *Philoſophers.*

A good Prince telling him, thou doeſt not fear me: A good Prince, ſaid he, is not to be feared.

He ſaid, that Liberty was the greateſt of all goods, and the Foundation of all others.

That when he conſidered Philoſophy, the Politicks, and Phyſick, he took man to be the wiſeſt of all Creatures; but on the other ſide obſerving the Diviners, Aſtrologers, and Interpreters of Dreams he thought him the moſt Fooliſh, *Or, ridiculous.*

He admired People fortifyed the Body by Exerciſes, and did not fortify the Soul with Vertues; and ſaid, the true Paralyticks were not thoſe that had that diſtemper in their Bodies, but their Minds.

Some body having ſpit in his Face, he made a full ſtop, and one ſaying to him. Thou art in wroth *Diogenes*; no, replyed he, but I am conſidering whether I ought to be ſo, or not.

One very diſeaſed, having wiſhed him a good day: There is no ſuch thing for thee, ſaid he, whilſt thou ſuffereſt ſo much pain and trouble thy whole life long. *Or, in the miſerable condition of thy life.*

He ſaid, that what was not evil in it ſelf, could not be made evil by any Circumſtance whatever

Philoſophers. whatever: And therefore he eat, drank, and did all the neceſſities of Nature, in the Face of all the World. *His Principle was falſe, for Circumſtances change the Nature of moral actions, and turn a Virtue into Vice.*

That there was no Government without Laws, nor Laws without a Government.

That Nobility, Riches, and other the like things, ought to be Baniſhed from amongſt human kind, which ſerve only for a Cloak to Knavery and Crimes. *As Encouragements to commit them more boldly, and frequently.*

That the way to hate a Courteſan, is to ſee her in private.

That Poverty is the Mother of Sobriety, Temperance, and many other Virtues; and that none were puniſhed for being poor, but for being wicked.

That to happy People, life was Sweet and Death dreadful; but to a Tyrant, both the one and the other was inſupportable.

That hope was the laſt thing that dyed in man.

That Poverty is a ſilent teacher. *Which teaches virtue without a word ſpeaking.*

That the way to be Revenged of ones Enemies, and to make Envy burſt, is to live in ſuch manner, that none can blame our Actions. He added, that to live well one muſt have either very faithful Friends, or very ſevere Enemies. *Becauſe the firſt counſel us, and the other keep us ever upon our Guard.*

Of a wicked Raſcal that ſpoke ill of him, he ſaid, that it ſignifyed nothing: For as I ſhould

should not be believed, if I spoke well of thee, so wilt thou not be believed in speaking ill of me. *Philosophers.*

Observing a Scholar very Debauched, he said, his Master ought to be whipped.

He compared Grandees to a Fire, which we must not approach too near, nor stand too far off from.

He forbad any to bury him, and being told, the Dogs would devour him: Let them, said he, set my Staff by me; But you will have no feeling, replyed they: no, matter if they devour me then, said he.

Being quite stupifyed at his Death, he said, that the two Brothers were going to Embrace each other, meaning Sleep and Death.

Some body telling *Stilpon*, that his Daughter was his dishonor: As I am her Glory, replyed he. *To teach us that failings are personal.* *Stilpon.*

Demetrius having taken his City: And asking for an Inventory of all that he had lost: I have lost nothing at all, said he, of what was truly my own. *He meant his knowledge and virtue, the rest being Fortunes.*

He said, to *Crates*, who asked him whether the Gods delighted in the Prayers and Vows of men: Why doest not thou ask me that in Private? *It being not safe to give our opinions of Religion openly. Himself having been called to an account for saying, that the* Minerva *made by* Phydias *was not God.* And had not saved himself, but by affirming, *That a Goddess was not a God*, upon which occasion a *Libertine* inquired

Philosophers. ed pleasantly enough, *whether he had searched under her Petticoats to discover if she were Male or Female*, as if what is related of the Gods were great uncertainties.

Every body running after him at *Athens*, one told him, they run after thee, as after an Elephant: No, said he, but as after a man. *To hint that nothing was more rare, and that most have but the shape only.*

Menedemes. *Antigonus* sending to know of *Menedemes*, whether he would meet at a Debauch: Remember, said he, that thou art Born Son of a King. *That he might do nothing unworthy his quality.*

Some body asking him, whether a Wise man ought to Marry: It is not so mannerly, replyed he, to put that question to a man that is Married as I am. *Because it makes a doubt whether he be wise.*

Another saying, it is a great happiness to have what one desires: 'Tis a much greater, said he, to desire nothing but what one hath. *The Greek is, what one should have.*

To one that spake not well of Prognosticators he said, he spoke ill of the Dead, the credit of that Foolish People having lyen dead a long time.

One that was unfit for study, coming to him to be instructed: Return home again, said he, for fear of learning nothing, but losing rather what thou knowest already. *The Greek is a little otherwise.*

Theophrastes. *Theophrastes* said, of an Orator without judgement; that he was a Horse without a Bridle. Observing

Observing one that was silent: If thou art an able man, said he, thou art to blame; if not, thou art an able man. *Philosophers.*

He said, that there was nothing so precious, or dear, as Time, and those that lose it, were the greatest of all Prodigals.

Crates made a simily of the Pomegranat, which ever hath some Kernels that are Perished: to demonstrate that in the bravest and best Actions, there are some Failings. *Crates* the *Theban.*

Demetrius Phalerius sending him some Wine he grew very angry, as if Water were not sufficient; and said, he could wish that Bread were as common as Water.

Some Scoffing at his shape, because he was of an ill Figure: Courage, said he, *Crates*, thou shalt soon find those that Laugh at thee, Envy thy condition, and begin to loath their own.

He said, one ought to Philosophise till they did not wonder at any thing. *The Greek saies, till one took a General of an Army, for an Asse-driver.*

He added, that such as have none but Flatterers for their Friends, are exposed more singly in dangers, then a Lamb amongst Wolves, *Because they keep them company only to devour them.*

A Prince proffering to rebuild his Patrimony, Some other will perhaps come and demolish it again, said he.

And added, that his, indeed, was only Poverty, and the contempt of Honor, over which Fortune hath no Power; and that the Disci-

ples

Philosophers. ples of *Diogenes*, like himself, were not exposed to envy.

He said, that Fasting, or Time, were Remedies against Love, or, if these did not cure, then Death.

That Philosophy had taught him, to live with little, not fruitlesly troubling himself, and Laughed at those Grandees, who wast a great deal in Superfluities, and bestow but little in necessaries: And therefore he left order at his Death, that his Goods should be distributed amongst the Poor, in case his Children were addicted to Philosophy, as having no need of it if so enclined.

Metrocles ashamed to appear, because, he had let an escape in good company, he went to visit him, after he had filled his own Belly with Lupins, which work the same effect as Turnips, and proved to him, both by his own Example and Precepts; that it was no shame or fault.

Pease flat and bitter.

The Sister of *Metrocles* being very desirous to Marry him, he threw off his Cloak, to let her see he was Bunch-back'd, and shewing his Staff, and his Knap-Sack: Behold, said he, all the Matrimonial Furniture, or, Joyniture; and finding her persist still in her resolutions notwithstanding all his Objections, he Marry'd her.

Zenon.

Zenon having consulted the Oracle to know what manner of life he should lead, it was answered him, that he should take upon him the complexion of the dead; which he interpreted to be Study, because of the Paleness of most great Scholars. His

His Veſſel laden with Purple, being bro- *Philoſophers.*
n to pieces by Storms at the Port of *Athens*,
eturned Philoſopher, and ſaid, that he had
t ſo much ſuffered by his Shipwrack in that
rt, as he had found a ſafe Port by his
ipwrack.

A Young man asking him ſome unhandſome
ings, he ſhowed him a Looking-glaſs, to
w whether that were becoming his Age.
cauſe Baſhfulneſs is the beſt complexion for
uth.

Some body telling him that he did not like
iſthenes, he asked, Whether he could re-
t any remarkable good Sentence out of his
ritings? No, replyed the other. Then, ſaid he,
u are an unjuſt judge not to remember the
od, as well as the bad in him. *But 'tis or-*
ary in men, to take more notice of the defects,
n of the perfections of an Author.

Another ſaying, that the diſcourſe of a
iloſopher ought to be ſhort; and his Sylla-
s too, if poſſible, ſaid he.

To a man that talked too much, he ſaid,
t his Ears were turned into Tongue; and
ded, that Nature had beſtowed two
rs for one Tongue, to teach us that we
uld hear twice more then we ſpake.

He ſaid, that if a Wiſe man ought not to
ve, as ſome would maintain, then nothing
uld be more miſerable then beautiful Wo-
n; that ſhould be Loved only by Fools.

That the Wiſeſt were not Wiſe in all things.
other ſaid, at all times; and that the Wiſe,
e ignorant in the moſt vulgar things.

Philosophers. That one part of knowledge consisted i the being ignorant of such things, as ought no to be known.

He had always in his mouth, that sayin of one of the Ancients, who striking one o his Scholars that played the Huffe, told him that virtue did not consist in greatness, bu greatness in virtue. In like mauner, said h there is nothing more unbecoming then Prid especially in Youth, and censured a Youn man that talked too haughtily, there bein nothing that Sutes so well with green Years as modesty, *As well in Speech, as Habit, G and Countenance.*

Or, talked Bigg.

He said, a true Friend, was another se

He compared those that speak well, a yet Acted no better then others, to the Co of *Alexandria*, which was fair to look on, b of no more value then other money.

Against Publick Acclamations, he sai that an Auditor ought to be so far transport with a curious discourse, as to leave him time, *Or, to make one forget to clap his hands.*

A Scholar finding fault that he did not co rect him; it is, replyed he, because I disp of your Learning.

He said, that a small matter gave the p fection to a piece of Work, tho that perfecti were no small matter.

His Servant, crying out, while he was be nig him for Pilfering: I was predestinat to Steal, and to be beaten too, said h

Observing a Fellow who belonged t Friend of his, all bruised with beating. I s

said he to that Friend, the marks of thy Fury. *Philosophers.*

A Young perfumed Gallant being in company where he was; who is it that smells of the Woman here, said he? *For that perfums are not so becoming to men.*

Interrogated how he Governed himself in case of injuries: Like those, replyed he, that send back an Ambassador without an answer. *As he said, without any Resentment.*

Crates pulling him away from *Stilpon* by the cloak, he told him, It was by the Ears one should draw a Philosopher away. *Or, by Reason and Persuasion.*

Some Ambassadors from a Prince, having treated him, and admiring he spake never a word; they asked him afterwards, what they should tell their Prince of him: Tell him, replyed he, that you have seen an old man, that could hold his Tongue at a Feast. *As a thing difficult enough*

A Disciple of *Cleanthes* asking his Master, wherefore he drew Water; he told him, I draw, I Drink, I Water my Garden, &c. and do every thing to gain virtue, *Or, to become Wise.* *Cleanthes.*

He endured the Raillery, or Scoffs of his Comarades, and when they called him Ass, he told them, he wore only the Trappings of Zeno. *Such he called his Doctrine.*

To those that reproached him for his Timorousness, he replyed, it was that which kept him from running into wickedness. *Or, from failing.*

Philoſophers. He preferred Poverty to Riches, and the Labours of Husbandry to other Exerciſes.

Some body overhearing him chiding himſelf, ſaid, whom do you talk to? To a man, replyed he, that is not Wiſe in his Gray-hairs. *Or, that wants Wit, in old Age.*

It being ſaid, that *Arceſilas* Baniſhed all virtue by his diſcourſe: He Eſtabliſhes it, ſaid he, by his Works. Whereupon *Arceſilas* hinting that he did not love Flattery: It is true, ſaid he, that it were a lye to ſay, that *Arceſilas* ſaid one thing, and did the other.

Being asked what precept he would give his Son, he repeated that ſaying of *Electra*, Peace, Peace, March ſlowly, *Intimating Silence and Moderation.*

A Lacedemonian ſaying, that Labour was a good thing; he told him, he came of a good Race. *From* Hercules *whoſe Labours were extoll'd.*

Imagining a Young man to whom he talked did not hear him, he asked him, doeſt thou hear me? And he replying, Yes: Wherefore do not I preceive it my ſelf, ſaid he. *To ſhow that we muſt give ſome token of our attention,*

A Poet ſaying one day in the Publick Theater, *Thoſe that are hurried with the fury* Cleanthes. He replyed nothing, for while the People applauding him, obliged the Poet to crave his Pardon; but he ſaid, that *Hercules* and *Bacchus* could endure well enough to be affronted every day in the open Theater.

He ſaid to a man that was talking to him

ſelf; that he ſhould have a care he did not converſe with a wicked Perſon. *Or, thou doſt not talk*, &c. *Philoſophers.*

Some Scoffing at his old Age: It is true, ſaid he, I ought to have departed long ſince; but finding my ſelf healthy and vigorous, I ſtay yet.

He took Sneezing for a Mark of too much tenderneſs.

Having Faſted ſome days to cure a diſtemper; he ſaid, ſince he muſt dye once, and was now ſo forward on his way, he would go thorough. *And ſo refuſing to eat, tho his diſtemper were quite gone, he dyed.*

Chryſipes being reproached, that he did not do like other men, replyed, if I had done like others, I ſhould not have been where I am. *A great Philoſopher.* *Chryſipes.*

Some body enquiring of him, for a Maſter for his Son, he named himſelf, at which the other admiring: If I had known, ſaid he, any one more able then my ſelf, I would have named him. *And indeed, it was ſaid, that if there were no* Chryſipes, *there would be no Stoick.*

Zenon being diſcovered of a Conſpiracy againſt a Tyrant; and being put on the Wrack and examined, accuſed, or named, all the Tyrants Friends, and after they were all put to Death, the Tyrant asking him, if there were any other: No, ſaid he, there are none but thy ſelf, that haſt deſerved to dye. *Zenon, Eleatis.*

He called Inſtrumental muſick, a conſort of Nerves, or rational Guts.

He ſaid, one might know by their Dreams, whether

Philoſophers. whether one had made a Progreſs in virtue.

Crantor. *Crantor* in his afflictions, often repeated this Verſe of *Euripides*: Alas! Wherefore alas, nothing is befallen us, but what is humane? *As much, as to ſay; that man is born to ſuffer.*

Carneades. *Carneades* ſaid, that great men Learned nothing perfectly but to mount on Horſe-back, becauſe Horſes do not Flatter them.

Metrocles. *Metrocles* cauſed all his Writings to be Burnt before he dyed, as Whimſies that deſerved not to be brought to light.

He ſaid, that Knowledge, or Sciences, were acquired by time, other things by money.

Xenophanes. *Xenophanes*, ſaid, one muſt either not keep company with great men, or elſe comply with their humours.

Anaxarques *Anaxarques* ſaid, that Juſtice was Painted ſtanding by *Jupiter*'s ſide, to ſhew that all the Actions of Kings were juſt. *Or, rather thoſe of the Deity.*

While they were Braying him to Death in a Mortar; he told them, that it was not *Anaxarque* they were Braying, but only his outward caſe, and ſpit out his Tongue in the Tyrants Face, when he threatned to cut it out.

Pyrrho. *Pyrrho* envied the Felicity of a Hog, which eat during the Tempeſt, and ſaid, that a Wiſe man ought to attain to that Intrepidity. Or fearleſneſs.

Defending himſelf one day againſt a Dog, he

he ſaid, it was very difficult to forget the man. *Philoſophers.*
Tho he believed every thing indifferent. Or, thought nothing certain.

Demetrius having received a great diſgrace, if I had known, ſaid he, this had been the will of the Gods, I would have prevented them. *Demetrius.*

The Emperour having offered him two hundred Talents: You ſhould not have made two biddings to tempt me, ſaid he, you ſhould have profer'd your Empire.

Demonax ſaid, of ſuch as neglected their minds, to take care of their Bodies, that they furniſhed their Houſe, but never minded the Maſter. *Demonax.*

He added, that men puzled their Brains to know how the World was made, and never troubled their Heads to underſtaud how they were made themſelves, which is a much more uſeful point of knowledge.

He told the *Athenians*, who were about to ſet up the Combats of Gladiators, that they ought firſt to pull down the Altar of Mercy.

He ſaid to a *Sophiſter*, who asked him, wherefore doeſt thou ſpeak ill of me? Becauſe thou art concerned at it. *The only means to put Calumny to ſilence, is to be unconcerned at it. Or, deſpiſe it.*

One asking him upon what conſideration he had taken up Philoſophy: upon my being a man, replyed he.

He ſaid, if Divinators could change the order of the Fates, one could not give them too much; if not, one could not give them too little. *Either credit, reſpect, or reward.*

Philosophers. That Laws were useless, because there was no need of them for good men, and the bad were not made the better by them. *They are not really the better; but are forced to appear so, or counterfeit.*

That Friends did more Mischief then Enemies, because one suspected them not.

Epictetes. *Epictetes* said, that before we put any thing into a Pot, it ought to be washed, for fear of spoiling, or losing all, *To shew we must correct our faults before we undertake the Sciences.* He comprised all Morality in these two words, Sustain and Abstain; that is to say Strength and Temperance. *There is a particular Treatise of his other Sentiments.*

APOPHTHEGMES OF *Diverſe Perſons.*

Demades the Orator, after the Death of *Alexander*, compared his Army to *Polyphemus*, who was Blind. Divers Perſons.

Dining one Day with *Phocion*, who fed very courſly: how can a man, ſaid he, that is ſatisfyed with ſo little, medle with Publick affairs? *Or, trouble himſelf with the Government.*

To a Prince, who did ſome Actions unworthy of his Dignity, he ſaid, that Fortune had made him a Prince, and he had made himſelf a Sordid Fellow.

Antigonus obſerving a brave Soldier, whom he had cauſed to be cured of a long Sickneſs, to be leſs daring afterwards, and demanding the Reaſon of it: It is your ſelf, replyed he, that are the cauſe of it, by having cured me of that diſtemper which made me hate my life.

Alexander

Divers Persons.

Alexander reproaching a Pirate for his thefts I am a Pirate, ſaid he, becauſe I have but one ſingle Ship: For if I had a good Fleet, I ſhould be a Conqueror.

Sulpitius Gallus, having repudiated his Wife, who had walked abroad unveiled, ſaid in his own excuſe, that a Woman of reputation ought to be known by none but her Husband.

A particular ſort of Muſick.

Some body having heard that Muſick animated *Alexander* to Fight; It would have been much better for mankind, ſaid he, if it had diſpirited him, *Or, cooled his courage.*

Themiſtocles having demanded money of thoſe of *Andros* in the name of two great Gods, Power and Juſtice, they excuſed themſelves in the name of two greater, Poverty and Impoſſibility.

The *Athenians* being aſſembled to Baniſh one of their Citizens according to their Oſtraciſme; a poor man, not knowing *Ariſtides*, deſires of him to write the name of *Ariſtides* down for him, and *Ariſtides* inquiring of him the Reaſon: Becauſe I am vext, ſaid he, to hear him called the Juſt. *The pride of that ſurname diſpleaſed him, tho he had deſerved it.*

A *Carthaginian* not daring to go to the *Romans*, becauſe ſome treacherous thing had been done to one of their Magiſtrates; Fear not, ſaid the Conſuls, the *Roman* Generoſity ſecures thee from all dangers. *Or, Treachery.*

Thoſe of *Numantia* chiding their Young men

men for Flying upon the approach of *Scipio*, when they had ſo often beaten the *Romans*; This is the ſame Flock, indeed, ſaid they; but it is not the ſame Shipherd. Divers Perſons.

The Poet *Simonides*, called Poetry a ſpeaking Picture, and Painting, ſilent Poetry.

Being asked, whether was better to be Rich, or to be wiſe: There would be no difficulty in determining this queſtion, replyed he, if we did not ſo often find the Wiſe-men, at the Rich mens Doors.

Pauſanias intreating him to give him ſome good Counſel; Remember, ſaid he, that thou art man. *His Ambition ruining him.*

He told ſuch as reproved him for Covetouſneſs, that he would rather leave ſomething to his kindred, then Beg any thing of his Friends.

He ſaid, the *Theſſalians* were too dull to be cheated by a cunning man.

Hieron asking him, what opinion he had of the Gods: The more I think on't, ſaid he, the more difficulties I find about it.

An Ambaſſador from the *Athenians* ſpeaking a little boldly to *Philip* of *Macedon*; and that Prince threatning to take away his life: My Country, ſaid he, will give me another that ſhall be immortal.

One of the Ancients ſaid, that he who had got a good Husband for his Daughter, had gained a Son; and he that met with a bad one, had loſt a Daughter.

Iſocrates uſed to ſay of two of his Scholars, that the one wanted a Bridle, the other a Spur:

Divers Persons.

Spur: And that himself was like a Whetstone to sharpen Knives, which does not cut it self, tho it gives other things an Edge. *Because he had made the greatest Orators, yet durst not speak in publick.*

To a Young man that loved to Work, he said, that he heaped up a Treasure for old Age.

A *Talkative* Fellow willing to Learn of him he asked him double his usual Price: Because, said he, I must both teach him to speak, and to hold his Tongue.

A man of much Discourse Braging at Table: if thou understoodest much, said he, thou wouldest talk but little.

Being told he took too much for teaching, he replyed, that he would give twice as much to have that confidence he wanted.

Anacreon the Poet refusing a Princes money, said, that he would accept no Presents that should make his head ake; *But it troubles the head as much, at least, to be in want of money, as to have more then one wants.*

The Poet *Philoxenes* said, to such as wondred why he represented Women bad, whereas *Sophocles* made them all to be good; that he represented them as they really were, and *Sophocles* as they ought to be.

He quitted his Estate in *Sicily*, because of the Debaucheries of that Island, and said, he would rather lose his Estate, then his Estate should lose him.

To those that reproached him for his Birth, he said, that was part of his Glory, to be beholding

beholding to none but himſelf for his Fortune. Divers Perſons.

Lyſimachus asking a Poet what he deſired of him; what ever you pleaſe, ſaid he, provided it be not your ſecret.

Pyrrhus having ſent for ſome Young People, that had ſpoken ill of him in their Cups; inſtead of denying it, they told him; We had ſaid a great deal more, if we could have had more Wine. *They cunningly caſt the Liberty they had taken on the effects of Drunkenneſs, which obtained their pardon.*

A man wrongfully accuſed before *Auguſtus*, ſaid, after he had juſtifyed himſelf, that another time, he ſhould inquire into nothing that was ſpoken of an honeſt man, but amongſt ſuch as were honeſt.

That Prince having compoſed ſome Verſes againſt *Pollion*, it being admired at, that he wrote no anſwer; It is, ſaid *Pollion*, becauſe it's not ſafe to write againſt ones Maſter. *In the Latin it is, not to ſcribble againſt them that can proſcribe.*

A Night Bird breaking *Auguſtus*'s reſt, was taken by a Soldier, who having received no reward for it, as he hoped, I had rather it ſhould live, ſaid he, and let it go again.

A *Veteran* who had ſerved him very well in his Wars, coming to recommend a buſineſs of Importance to him, he gave order to one about him to recommend it for him; my Lord, ſaid the *Veteran*, when it concerned your Service, I did it always my ſelf, and never ſerved you by Proxy.

Auguſtus

Divers Persons.

Augustus, Seeing a Poet come towards him, who was wont to present him with *Epigrams*, made one extempore and gave it to him. The Poet then, drawing out his Purse: The reward, said he, is not worthy your Merits, but if I had more, I would have bestowed it on you. This Action touched *Augustus* so to the quick, that he made him a very great Present, not taking notice of his confidence, which was a secret reproach for his covetousness, because he had never gratifyed him.

An *Artisan* to whom a *Pythagorician* owed some money, being dead, the *Pythagorician* threw the Summ into his Shop, that he might not accustome himself to withhold what was another mans due.

The *Romans* asking an Ambassador, whether, if they should consent to a peace, it would be lasting: Yes, replyed he, if it be just.

Asking another, what he thought his Country-men deserved for their Revolting: What ever brave men can deserve, said he, that think themselves worthy of Liberty.

A man whose Field produced a much better Crop then his Neighbours, being accused of Witch-craft, brought all his working Utensils into Court, kept in good repair and order; and pointing to them, said, behold here is all my Sorcery, and Charms of Witch-craft.

Cæsar willing to oblige a man to Disinherit one of his Sons: It is easier for you, said he, to make me lose them all, then to make me lose one voluntarily.

A wicked man Swearing before the *Roman* People, the *Roman* People Swore aloud, they would not believe him, Divers Persons.

Cæsar, the day he was Murthered, said to an Astrologer, who had predicted it that day; Ha, well, said he, it is come. But it is not yet gone, said he, *Or, ended.*

The Emperor *Adrian* having taken an ill Secretary, it was told him, that with all his Power, he could not make an able man of a Fool.

Some Body being put to Death unjustly, said, amongst other imprecations against the Author of his Death; may he not dye, when he desires it.

A Seditious man having caused a good man to be assassinated, when he found that he was not dead of his Wounds, he Summoned him to Justice, and being asked what he would accuse him for; for being still alive, replyed he.

A *Roman* Consul threatning a man; I have that will make thee obey, said he: And I, replyed tother, have that will prevent it. *Or, exempt me. Meaning he could kill himself.*

A man who was condemned to Death, swearing he dyed innocent: No matter, said his Adversary, so he do but dye. *This made him be absolv'd.*

A General killing his Horse on a day of Battle: If I am overcome, said he, I shall want none, and if Conqueror; I shall get enow others.

While in a civil War, they were consulting

Divers Persons.

ing to Banish all the contrary party: This will only be a means, said one, to bring divisions amongst our selves, when we shall have no other Enemies left to keep us upon our Guard.

A Prince that had not wept for the Captivity of his Son, nor his Daughter shedding Tears for his Servant, said in excuse of it, that we seldom bemoan any but small afflictions, for the great ones are above all complaints, and expressions.

Euripides reproved by the People in the Publick Theatre; it is to instruct you that I write, said he, and not to receive Instructions from you.

Complaining to a Poet that he had been three days about making a few Verses, and the other telling him, that he made a hundred in a day: And thine, said he, will last, or, live, but three days, and mine to Eternity.

Menander said to an ill Poet, whom they Crowned in his stead; Doest thou not Blush at thy Victory?

A Poet being asked, wherefore he did not rather chuse to be a Barrister, since the gains was much greater: It is not at the Bar, replyed he, as on the Stage, where we can make the Actors say what we please.

A Musician whose Songs were not acceptable, said to comfort himself, that he Sung for himself and the Muses: another said, he valued not a Publick approbation, he desired none but his own.

Some

Some body at a combate of Gladiators, seeing the People cry out, upon a great Blow a Gladiator had received, tho he that was wounded said nothing: Just thus it goes with the World, said he, those that undergo most say little, whilst others make the noise. Divers Persons.

A man excessively Fat and corpulent presenting himself to make a Speech to appease Sedition, they all burst out into Laughter: Sirs, said he, you Laugh because I am so overgrown; my Wife is yet much bigger then my self; notwithstanding when we agree together, one Bed contains us both very well; but if we fall out, the whole City is not wide enough to hold us, *This appeased the Sedition.*

A man saved as it were by Miracle from great Peril and Danger, cryed out, To what end hast thou reserve me, Fortune? *As distrusting her very Favours.*

It was the saying of a Prince, that we must dispence with Justice in small matters, to keep it in greater. *Or do Justice in great Occasions rather then in small.*

It hath been said of Tyrants, that he that fears much feared, had much to fear.

An Actor walking on his Tip-toes, to represent the great *Agamemnon*, they called out to him and said, he made him tall, but not great, and that he ought to seem pensive, and not contriving. Or, a man great and not a great man.

Another reproved by the People for not keeping enough Gravity when he acted the part of *Hercules*; he pulling off his Vizard, told them aloud: You Fools, I am acting a

Divers Persons.

Furious person. *He was to act* Hercules *Furens.*

Another acting *Oedipus*, his companion said, you see plainly. *As not counterfeiting a blind man well.*

One of the Ancients said of the *Romans* that they did undergo Evil better then good Fortune, and Labour better then Idleness. *It may be said of all Nations, and almost of all mankind.*

A Philosopher said, we choose evil, when weary, or cloyed with good. *This is very true in the change of Modes, and many other such like things.*

Some body said to a Prince, who made them drive away the Flies, That those were not the worst. *He meant Court Flies, or Flatterers.*

One said, the best Fish were those that did not smell too much of Fish. *As much may be said of wild Fowl*; the best, or most convenient Navigation, is along the Shoar and the pleasantest walking, near a River side.

A Prince pretending to find fault with some Pictures in a Painters House, the Painter told him, he made the very Prentices Laugh at him, whereas they had a respect for him while he said nothing.

Another having Painted a Bunch of Grapes so well, that the Birds came to peck at them. His Antagonists to out-vie him, Painted a Curtain so dexterously, that the first coming to see it, went to draw aside the Curtain that

e might see the Picture, and finding his mi- Divers
ake, acknowledged he was out-don : For, Persons:
id he, I only cheated the Birds, and you
are cheated, or deceived a man.

Another time having Painted a little Boy
rrying a Bunch of Grapes in his hand, and
e Birds coming to eat them likewise, he said,
e Grapes were livelier Painted then the Boy;
herwise the Birds durst not have come so
ar.

Some admiring to see vast quantities of use-
s Houshold-Stuff at a Rich mans; he said,
man is Rich only in these, *viz. in super-*
uous things.

An excellent Sculptor having made two
gures, one according to the Rules of Art,
e other by the directions of the people;
e first being most admired, he said, that it
s the people had made the other. *As done by*
r directions.

Some body going about to deface a Tyrants
ture; he was told, that he ought to make
r against the Tyrant, and not against the
inter.

Some certain Soldiers being terrify'd at
e Prodigies: Leave the consideration of
ose things to the Astrologers and Sooth-
ers, and their Captain, and do your du-

A General that had done eminent service
his Prince, being Poysoned upon Suspici-
, or the like occasions; said, this we get
great men, in serving them. *Thus many*
s Perished through jealousie, or fear.

Divers Persons.] One taking some Security or Writing fro a Friend to whom he lent money; said, th is not because I would demand it as a Credito but as a Friend.

A man that looked very ill, showing h Doctor a Sore-finger: 'Tis not there thy d stemper resides, go and make thy Will.

One seeing a man fallen into a Well, a asking him how he came in there: That not the question, replyed he, but how to g out.

A Physician having cured a Patient, and t Patient another time using the same Medici without effect; 'Tis, because it was not I, sa he, that prescribed it. *It was to let him know that it is not enough to know the Receipt, but Season and other Circumstances to apply it.*

It is said, that the worst of all Winds, those which uncover us. *Because they take way that which was intended our Shelter.*

A Lady meeting her Gallant who had f saken her, after he had given many Rich p sents: Why, said she, will you lose all you h bestow'd on me?

A Woman wooed by her Husbands Murth er, agreed to Marry him, at which some miring: It is to revenge my self the more curely, said she, and Poyson'd him.

One about to Marry a handsome Woma but ill spoken of, he was told, That in M riage, he was not only to consult with Eyes, but with his Ears also.

One having preferred her Brothers saf before either that of her Son, or her Husba

said, that she might have other Sons, or Husbands; but no Brothers. Divers Persons.

An old Woman wishing long life to a Tyrant, said to such as wondered at it; It is for fear lest a worst succeed him. *Old Women are great observers of Proverbs, and this is one, seldom comes a better.*

A Sick man fretting at every thing, was told, the things you find fault with are not ill, It is your self. One of the Ancients speaking of Voluptuous pleasures said, we taste Honey only with the tip of the Finger.

A Gouty Fellow said, he had Hands and Feet only to endure pain. *Because he would not use them.*

Some endeavouring to make a man in trouble Laugh: The afflicted, said he, are not to be comforted but with Tears.

An Orator that had not confidence to speak in publick, said to excuse himself, that he was not afraid of others, but of himself.

A *Grammarian* told an Emperour, who spoke a word that was not Current, or in use, that he might make a meer Stranger a free Denizon, but not a Syllable with all the power he had.

A Widow excusing her self because she did not Marry again, said her first Husband was still living in her Heart.

One of the Ancients said, that he that hated Vice, hated men, because they are vicious. *It is also said for another Reason*, that we must hate the Vice, but not the Person, *Because man ought not to be the object of our hatred; but the*

Divers Persons.

defects he is subject to, from which being purged, he becomes most justly an object of our Love.

A Lady being asked, which was the best complexion: she replyed, Bashfulness. *Or a Blushing Modesty.*

One of the Ancients speaking of the times he lived in, said, that formerly they reckoned but Seven wise men; but now every one thought himself one.

Another speaking of Riches said, that it cost but little to heap up much, and much to heap up little. *Because when one has nothing it is hard to bear up any thing; but when one hath some, it is easie to make it more.*

Papinian told an Emperour, who would needs oblige him to defend a Parricide, that it was easier to make one, then to defend one.

One of the Ancients compared the Dialectick Art, to the Spiders Webs, wherein there is much curiosity, and little solidity. *Another compared it to the Cray-fish where there is more picking then meat. Another to a Thorn bush, which pricks where ever one touches. Another to fish full of little Bones.*

One told a Treacherous Fellow, he was glad to be his Enemy, because his Malice was only against his Friends.

Another said, that one must no more expect a kindness from a Usurer, then an answer from a dead man.

Of one who was Prodigal of his favours, it was said, that of Virgins, he had made them Courtezans.

A

A Prince told his people, who desired Bloody Spectacles that he did not delight in Cruelty. Divers Persons.

Xantippe said of *Socrates*, that he always returned home, with the same Countenance as when he went forth.

A Blind man said, that the night had it's Pleasures, as well as the day.

One of the Ancients said, that good sence was the part, or perfection, of an Orator, and that the voice and gesture were to be reserved for the *Comedian.*

A Father being reproached that he expended too much in the Education of his Children, said, he would give all he was worth to make them more virtuous then they were.

When some would have engaged a Philosopher to talk at a Merry, or rather a Drunken Meeting, he said, it was not time then to tell what he knew, nor did he know, what it was then time to tell.

Pompey telling a Young man that had undertaken a Friend of his, that nothing remained now but to attack him: Give me security, said he, that you will not trouble the Commonwealth, and I will do it.

A Consul haranguing with great Acclamations against the Power of *Pompey:* You do well, said he, to applaud what I say at present, for very shortly you will not have so much Liberty.

A man whose Friend had refused him some unjust favour, telling him he would have nothing to do with his Friendship, since it

Divers Perſons.

was uſeleſs to him: Nor I with thine, replyed he, ſince it cannot be maintained without injuſtice.

The younger.

Polybius adviſed *Scipio* the *African* never to go out of the Court, till he had obliged ſome Body; which he called making a Friend.

A Captain coming to demand the Conſulſhip for *Auguſtus*, ſaid to the Senate who refuſed it: Here is that which will give it him, laying his Hand on his Sword. *Others name* Cæſar, *inſtead of* Auguſtus.

A *Tarentine* obſerving the Citizens make merry while they were threatned with a Fierce War: ſaid, courage, good people, you do well to rejoyce now, for in a ſhort time you will have no cauſe for it. *As the Proverb has it, a ſhort life and a merry.*

Cineas asked *Pyrrhus*, who was every day undertaking ſome new enterprize, what he would do in the end: Then I will reſt my ſelf, or live at eaſe, ſaid he: What hinders thee, replyed *Cineas* from doing that now?

A General boaſted otherwhile, that he had never made his Citizens put on Mourning. *It cannot be ſaid ſo of* Pericles, *but muſt be ſome other.*

The Son of *Papyrius* earneſtly importuned by his Mother, to tell her what had been done in the Senate: They debated, ſaid he, whether a Husband ſhould be allowed ſeveral Wives, or the Woman ſeveral Husbands. *He was applauded by the Senate for finding out this feigned Story, to avoid diſcovering the ſecrets of that Council, tho it begot a great deal of trouble in* Rome.

One

One of the Ancients said, that Wine was the Looking-glass of a man, *Because it shews us the very bottom of his Soul.* Divers Persons.

A Musician used to make such people Sing before his Scholars as had no skill in Musick: To teach them, said he, how they must not Sing.

Some body pursued by his Son to the very Door: Stop, said he, for I pursued my Father no further. Or beaten.

An Orator being asked, what Master he had had to teach him his Art, replyed, the Bar. *A great Painter said, the people.*

A Prince told his Mother, who would engage him to do some unjust thing: She made him pay dearly the nine Months she had carryed him in her Womb.

Another to whom all things succeeded well: It is your best time now to dye, said some, while the Splendor of your life is not clouded with any Misfortune. *And therefore the Ancients held, that such as were beloved by the Gods dyed Young.*

As some were advising to break down a Bridge that the Enemy might not escape: You ought rather to make two, said others, that they may retreat the sooner. *The decision of this question depends upon the consideration of their forces.*

To a Father who bemoaned his Son too much; it was said, if you did not weep for him before he was Born, why do you weep so now he is dead.

One of the Ancients said of Thieves, that the

Divers Persons.

the little ones lay in Chains, whilst the great ones triumph'd in all abundance.

The People absolving a Criminal whom *Cato* had condemned, said in excuse, that he was punished enough by having displeased *Cato. Or, having his ill will.*

That *Roman* being asked what usury was: A long Death, replyed he.

Of cruel and jealous Princes it hath been said, they might rid themselves indeed, of all whom they suspected, yet could they never destroy their Successor.

It being marvelled at that a man should bestow his Daughter on his greatest Enemy: It is to be revenged on him, said he.

Of a man who Counterfeited the Fool to save himself: It was said, he had been one, if he had not done so. *Or, a Fool, if he had not plaid the Fool.*

A Prince refusing to give Battle, because the Omens were not favourable: Do you give more Faith, said an old Captain, to the Intrails of a Victime, then to my Experience?

To another, who upon the same account, made a doubt whether he should keep an important Place, or not, it was said: If he be a Soothsayer he should surrender it, and keep, or, defend it, if a Statesman.

A wicked Fellow affirming something with an Oath, they cryed out, That they were not to give credit to Oaths, but to Honesty, *Or, Probity.*

A Prince being commended for several virtues, which he wanted: I will do all I can possible,

ſible, ſaid he, that you may not prove Lyers. Divers Perſons.

The Ancients ſaid, that to blame any one before his Face, was Impudence; and to Praiſe him was Flattery.

A Philoſopher weeping at the loſs of a Son: It is Nature, ſaid he, that ſheds theſe Tears, not I.

The City of *Athens* was wont to be compared to a Curtezan, whom ſome are content to entertain a while but none loves to Marry withal.

One repeating to another ſome injurious things that had been ſpoken of him: They had not been told to thee, ſaid he, but that they knew thou wouldeſt tell them again.

A Lady of quality, ſaid, ſhe had gained her Husbands favour by doing what pleaſed him, and concealing what did not pleaſe her ſelf.

Some admiring a man did not cauſe himſelf to be ſent to the other World, in his extream old Age, (as the Cuſtom then was) it is becauſe, ſaid he, I have no cauſe to complain of it.

Another ſaid, it was fit to continue life, till one found by Experience, that Death was more to be deſired then life. *The Ancients made away themſelves in their afflictions.*

Another ſaid, that there was nothing more Charming then Beauty: Nor nothing that decayed ſo ſoon.

Cæſar leading *Cato* Priſoner, a Senator cryed out, that he would rather be a Priſoner with *Cato*, then at Liberty with *Cæſar*, and followed him to Priſon.

A

Divers Persons.

A Philosopher said, he did not abstain from Lusts, out of Temperance, but of Pleasure. *Because of the smarts that attends it.*

It is said of old, of the Mulriplicity of Laws, they are Marks of the Corruption of a Nation; as the great numbers of Physicians are a sign of many diseases.

A Judge refusing a Present from a Party: Said, it was, for fear he should shew himself either ungrateful or unjust.

A Philosopher being asked, wherefore he had not Learned Musick: We do not find, said he, *Jupiter* either Singing, or playing on a Fidle, like the other Petty Deities in the Poets.

Another said of the *Grandees*, that they do all they can to lose the use of their Feet and Hands, which is the greatest Curse that can befal a man. *Because they make their Servants put on their Shoes and Cloaths, Ride in Coaches: and in a word do all they can by the Ministry of others, while their own Lazines destroys, or weakens them to inability of their natural Functions.*

Some Body complaining one day of his mean Fortune, he was told, that whoever was not content with a little, would never be satisfyed with a great deal.

A Philosopher accused for corrupting such as frequented him: It is, said he, because they take that with their left hand, which I present them with my right.

A Learned man submitting in a point disputed with an Emperour; said, it is not safe contending with one, that hath twenty Legions at his command.

A

A Young Prince being admonished to forbear Fighting, or, making War, till he were of riper Age: I am afraid, said he, I should lose my courage with my Youth. Divers Persons.

A Conqueror sending to demand money of some to Purchase their Peace: They answered, that they had no money to buy a peace withal; but they had Swords to defend it.

The wife of *Phocion* dressing her self very modestly, said, her Husband was her Ornament and Bravery.

One of the Ancients said, that it were easie for one to become Rich, if one would become wicked. *This alludes to the Proverb, poor and honest.*

Another said, upon the consideration of *Plato*, and *Denis* the Tyrant, whereof the one went into *Sicily*, and the other was a Schoolmaster in *Corinth*: That it was not so strange to see a Prince dethroned as a Philosopher ambitious, *viz.* *A true Philosopher.*

A Courtier said, he profer'd his Service to all the World, but performed it only to that that deserved it.

An ill man, holding his peace in company; it was told him, that a wicked, or Treacherous man's silence, was more to be apprehended then his discourse.

It being inquired of an old man, how long he had lived; But a little time, replyed he, and many years. *It being no living, while we live not in ease.*

Another being asked whether he desired to dye, said, it is good to be always ready to quit a falling House.

One

Divers Persons.

One restored from a long Sickness, said, it was but troublesome to begin the Journey again, which must be gone early or late. *Or, a trouble to return back when he was almost at his Journies end.*

A Statesman was wont to say, that in Counsel it was not so proper to debate what should be done as what could be done. *Or, not what was in their wills but in their power.*

Philip of *Macedon* being at Variance both with his Wife, and his Son, and asking of *Demarat*, whether the Greeks were in unity? It becomes you well, said he, my Lord, to inquire after the disorders of the Grecians, whilst you are at discord in your own Family.

When some would have persuaded a Prince to resent an Offence committed by a Drunkard: Would you be angry, said he, with a man for running against you, if his Eyes were Blindfolded?

A Prince driven from his Throne, cryed out, that he never knew his Friends from his Enemies, till it was out of his Power to do them either good, or harm!

A Declamator having made a very tedious discourse of the Art of War before an Eminent Captain, the Captain told him, he had never seen any thing so insolent. *It being very impertinent to speak of those things before a man that understands them better then our selves.*

An Orator said of an arrogant Fellow that shewed but little respect towards his Prince: He thinks it reflects on his Honor to stand in fear of his Sovereign.

One

One of the Ancients ſaid, that thoſe that love too much, were more troubleſome to thoſe they loved, then thoſe that hated them. Divers Perſons.

Some wondering at the great Poverty of an Orator; it is becauſe I know the Art of ſpeaking, better then the Art of getting ſaid he. *Or, I have Study'd to ſpeak well, not to grow Rich.*

A great Captain fallen from his Seat juſt before the beginning of a Battle: Courage, ſaid he, 'tis a Sign we ought to be ſitting no longer, but ſtand up to our buſineſs.

A great talker that diſturbed every mans Brain in the Company, was told, that he would certainly ſpeak leſs if it were but as much trouble to him to prate ſo, as to them to hear it.

A Courtier who had heaped up a great deal of Wealth, ſaid, it was by returning Thanks, when they did him injury.

A Prince inquiring of a Philoſopher how he ſhould do to reign a long time: You muſt, ſaid he, do good to all and truſt but few.

As *Nero* was putting to Death the Confederates in a conſpiracy againſt him, asking an Officer of his Guards, wherefore he joyned with them: Becauſe, ſaid he, I could find no other remedy againſt your Crimes. Another told him, I loved you while you deſerved it; but I hate you ſince you are become a Parricide, Buffoon, Coach-man, and Incendiary. *He delighted in driving a Chariot, and ſet Rome on fire.*

A Prince that was too eaſie having ſucceed-

ed

Divers Persons.

ed a Tyrant, it was said, that it was a great unhappyness to live under the rule of a Prince where nothing was permitted; but it was not a less to live under the reign of one that permitted every thing.

A Prince admiring the curious Houshold Stuff of a Private Person; and asking him where he had gotten all that: When we enter under anothers Roof, said he, we should be Deaf, and Dumb.

A man much applauded for an Act of Valour, said, he had only lent his Arm, and the Deities had done the Execution.

A Philosopher said, we ought to desire of the Gods, only, Beauty, Health and Wealth; for the rest we might attain our selves.

The General of an Army taking the Treasure out of a Temple to carry on his War: I will restore it, said he, out of the Enemies Spoil.

One of the Ancients whose Books were ordered to be Burnt, said, they should Burn me too, for I have them all by Heart.

A Philosopher accused for not Sacrificing; said, I did not believe the Gods had any need of Sacrifices.

The same coming to a man who was inconsolable for the Death of one, told him, that he would undertake to raise him to life again, if he could name him any three Persons that had not thus mourned for some Body.

A Person desiring to lead him to the Temple to give thanks to the Gods for restoring his Son to Health: Doest thou think, said

said he, that the Gods cannot hear us from this place. Divers Persons.

A Roman Senator willing to revenge himself of a Cynick, that had Scoffed at him for having his Hair pull'd off by the Roots: For his punishment, said the same Philosopher, you should do the same to him.

One of the Ancients said of the *Italians*, that they resembled Slaves, of which the subtillest are ever the worst.

APOPHTHEGMES
Purely
PLEASANT.

Pleasant. *Semiramis* having caused to be Written on her Tomb, that whoever of her Successors was in want of Money, should find some there: *Darius* having broken it open, found nothing but these words, Without an extraordinary covetous desire, thou couldst never have been so base as to rake into the Sepulchre of the dead. *I have taken this for a raillery, as well as* Erasmus, *for altho there were some kind of Sacriledge in this Act, yet it was the custom of the Eastern Princes to enclose their treasure in their Monuments.*

Sardanapalus wrote on his Tomb, that he carryed away nothing with him but what had served him in his pleasures. *Others say there was, Drink, Eat, and be Merry, for all the rest is nothing.*

Cress

Cressus said to *Cambyses*, who would needs e- Pleasant.
qual himself to his Father, that he had not yet got a Son like him.

The Young *Cyrus* inviting the Lacedemonians to quit the allyance they had with his Brother, to joyn with him, amongst other Reasons alledged, that he Drank better then his Brother, as a token of his Strength and Courage.

A King of *Thrace* said, that he thought himself no better then his Groom, when he was not employed in a War.

Another bestowing a Lyon upon one that had presented him a Panther, told him he had no Reason to complain because he was paid in his own Coyn. *But a Private man bestows more when he gives a Lyon, then a Prince that gives a Panther. Which I have added to make an Apophthegme, of what was but an Example.*

The *Athenians* having out of respect made him a Citizen of *Athens*, he made them Citizens of *Thrace*, to return them, said he like for like. *As valuing his Country, as much as they did theirs.*

The Ambassadors of *Philip* of *Macedon* meet- King of
ing with *Sitalce* who was currying his Horse, *Thrace.*
dressing him, he asked them whether their Master did the like; and they answering, No; How then, said he, dares he be so bold as to attack me? *Aristotle proves very clearly, that the most brutish are not the most brave, as this Barbarian believed.*

Having heard a most excellent Musician, he said, the neighing of his Horse pleased him much better.

Pleasant. A *Grammarian* who undertook to find fault with *Homer*, complaining one day to *Hieron* that he had not enough to keep a serving man: How can you have the confidence, said he, to reprove a man, that maintains above ten thousand People, so long after he is dead?

Denis the Tyrants Subjects, complaining that he employed a wicked man: That is, to make them hate some body else more then myself, said he: *It might have been said, that is to turn their hate from me, upon him; but in that it contained a kind of instruction, which belongs not to this place which is only for pleasant sayings.*

The Ambassadors of *Corinth* having refused his Presents: You are greatly to blame, said he, to deprive your selves voluntarily of the only good thing that Tyranny can do.

A Musician complaining that he gave him nothing, after many great promises he had made: Then we are quit, said he, for you have Flatter'd and tickled my Ears with a Sweet sound, and I have fed you with fair promises.

Having the Wind favourable at his return from *Locrida*, where he had Plundered the Temple of *Proserpine*: You see, said he, how the Gods favour the Sacrilegious. *I have put this amongst the pleasant ones, because the Reason is not solid.*

He took away the Mantle of Gold which *Hieron* had sent to *Jupiter Olympus*, and to excuse it said, that it was too cold for Winter, and too heavy for Summer.

He likewise cut off *Esculapius* his Golden Beard

Beard upon a pretence, that it was not decent the Son should wear a Beard, the Father having none. *For* Apollo *was Painted Beardless.* Pleasant.

Taking away the Offerings that were for the Gods, he said, that being so good as they were, one might make use of their goodness, and accomodate ones self with those things that they stood not in need of.

The Inhabitants of a City besieged by *Agathocles*, crying out to him from their Walls: Where wilt thou find money to pay thy Army, poor Potter? He replyed without any passion, In your Purses: And having gained the place, Hereafter, said he, if you affront me, I will not call you to account, but your Masters. *For he sold them in chains, as they did Slaves.*

Those of *Ithaca* complaining that his Mariners had Stolen some Flocks upon their coasts: We have, said he, more Reason to complain, for your Prince not satisfyed to take away our Sheep, put out our Shepherds Eye. *Ulysses. Polyphemus.*

An impertinent Barber asking of *Archelaus*, how he would be Trimmed; In silence, said he, *Or without Babbling. One of the Beauties of an* Apophthegme *is to hit, where one does not expect.* King of *Macedon.*

Some body at a Feast having made Courtship to a Lady somewhat aged, who had been illustrious for her Beauty; saies that Prince, some Beauties, are handsome in their very Autumn. *As the setting Sun, looks oft times Rich and Glorious.*

Pleasant. A Musician impatient because he gave him nothing, turned his looks towards him and Sung these words: *Thou loveſt money, bred in the baſe Earth:* but he without concern, replyed: Doeſt thou think ſtrange that I ſhould love it, when thy ſelf does even pine to Death to get a little from me?

After the Battle of *Cheronea*, *Philip* of *Macedon* having ſet at Liberty all the *Athenian* Priſoners; they farther deſiring all their Equipage: I think, ſaid he, they believe we did not Fight in earneſt.

Having received a wound near his Throat, and his Chyrurgeon beging every day ſome new grant of him: Take all thou deſireſt, ſaid he, for thou holdeſt me by the Throat. *I have accomodated it to our Language.*

Upon a difference between two Raſcals, who mutually accuſed each other of great Crimes, he Baniſhed the one, and condemned the other to run after him.

Another making complaint to him, that the Macedonians called him Traytor, as indeed he was; it is becauſe they are ſo unmannerly, ſaid he, as to call things by their true names.

A Perſon to whom he had ſome obligation, denying to accept of any thing from him: Do not, ſaid he, deprive me of the quality of invincible, by endeavouring to vanquiſh me in Courteſies.

Going one day to Dine abroad, with more company then the entertainer expected; when he obſerved him to be a little ſurprized: Let us,

us, said he, reserve a corner, for the second Course, which made them leave some remainders. Pleasant.

Alexander's Army being ranged in *Battalia*, the Generals came and asked this Prince whether there were any thing Omitted: Nothing, said he, unless it be to send for Barbers to shave the Soldiers because their Beards are too long. *I have taken it for a raillery, for they have something else to do in a Battle then to take an Enemy by the Beard. Tho it might be done at a wrestling.*

Seeing a very little Fire made for him in the Winter: Bring, said he, more Wood, or Incense. *That he might either warm himself, or offer Sacrifice.*

When he proclaimed himself every where to be the Son of *Jupiter*, his Mother wrote him word, he should forbear setting her at odds with *Juno. Or, of making* Juno *jealous.*

Antigonus would by no means suffer the *Athenians* to give the Freedom of a Citizen to one of his people: For fear, said he, lest I being in wrath, should strike a Citizen of *Athens.*

Being reproached that he fled after a defeat: No, said he, but I am seeking an advantage, which lyes yonder behind.

Interrupting one that was making a speech, to ask him some question: And finding it put him out: Is it because that was not in your speech, said he.

Being informed that they had Lodged his

Pleasant. Son at a Widdows who had three handsome Daughters; Let them remove his Lodging, said he, for he is too hard beset.

Some body that was short sighted having Written a letter to him in very large Characters; A Blind man, said he, might read this.

Desiring a Lady of Pleasure to Sing, who was somewhat stricken in years, he asked another Lady, what she thought of her: That she is old, replyed she. *He inquired of the Musick, she answered of the Person.*

Having surprized the Poet *Anaxagoras* while he was Frying of a Conger: Doest thou believe, said he, that *Homer* busied himself in Frying of a Conger when he was Writing the Acts of *Agamemnon*? And do you believe, replyed he, that *Agamemnon* had nothing else to do but to inquire whether any one were Frying a Conger in his Camp?

Demetrius after the taking the City of *Megara*, having told *Stilpon* the Philosopher, that he left him his City free, or, at Liberty: True, said he, for you have carryed away all the Slaves.

Lysimachus reproaching *Demetrius* his love to a Curtezan, he replyed, that she was Chaster then his *Penelope*. *Because his Wife had an ill report.*

The same shewing that Princes Ambassadors, some Bruises he had received in a Combat against Lyons: *Demetrius*, said they, has other-gueſs hurts', by the Bitings of a mad Beast. *They meant a Curtezan he entertained,*

who

who used to Bite him, when she made much of him. Pleasant.

Antipater said of the Orator *Demades*, already grown old, that nothing more was left of him, then of the Beasts that were Sacrificed, the Tongue and the Belly. *Prating, and Gormandizing.*

A Philosopher reproached for his Banishment, said, it was because his Country could bear him no longer, no more then *Semele* could *Bacchus.*

Hannibal having drawn the General of the Romans into an Ambuscade, from which *Fabius* who was incamped upon the higher Grounds having rescued him: I believed, said he, that Storm which was gathering on the Hills would break down upon us at last in the Plains.

Fabius having retaken *Tarentum* after the same manner that he gained it: *Rome*, said he, hath it's *Hannibal* also?

A Roman who had lost *Tarentum*, boasting that he had been the occasion of it's retaking: It is true, said *Fabius*, for if thou hadst never lost it, it could not have been retaken.

Crassus already old, reproaching *Dejotarus*, that he began to build very late: And thou likewise, Captain, said he, to make War. *These two being very aged, the one founded a new City, and the other marched against the* Parthians.

One who had disdained *Themistocles* in his Youth, seeking after him when he had laid those thoughts aside: We have both of us repented

Pleasant. pented, said he, but too late.

Speaking of his Son, who was yet but a Child, he said, that he alone had more Power then all *Greece*; for my Mother, said he, does any thing that he will have; I do every thing my Mother desires; the *Athenians* do what ever I require; and the *Grecians*, all the *Athenians* ever have a mind to.

An old Lady reproaching *Pericles* for somewhat, he made her no other reply; but, That it did not become an old Woman to pretend to beauty.

Of the Island *Ægina* he said, that it was a Thorn in the Eye of the Port of *Athens*. *Lying too near them.*

Alcibiades understanding that he was Labouring to give in his accounts, why does he not rather endeavour to give no account, said he. *This is but jesting, for a man of honor is bound to give an account of what he hath received.*

Chabrias accused of Treason joyntly with *Iphicrates*, did not forbear Eating and Drinking daily in Prison, for which *Iphicrates* rebuking him: Hadst thou, said he, rather dye Fasting, then after Dinner?

One of *Phocion*'s Friends, being condemned with him, desiring himself to take the Dose of Poyson first: I must not deny him at Death, said he, whom I never denyed any thing in all my life.

There being too little of the Poyson left, because of the great number of condemned Persons, he made Signs to one of his Friends to

to lay out the money it would require to have more: Because one cannot so much as dye, said he, at *Athens* without expence. *Or, for nothing.* Pleasant.

Epaminondas said of a Soldier too much overgrown, that he would need two or three Bucklers to guard his Belly.

An Ambassador reproaching the *Thebans* with *Oedipus*, and the *Argiens* with *Orestes*: It is true, said *Epaminondas*, they were Born amongst us, but we drove them hence, and you entertained them.

The Lacedemonians extending to great length, their accusations against the *Thebans*: How I am troubled, said he, that for our sakes you have left off speaking Laconically. *That is to say, briefly.*

A Prince promising the *Athenians* to help them to meat for little or nothing, because he intended to Plunder the Enemy of all: And we will boyl it for nothing, said *Epaminondas*, for we will set Fire all about.

One that was not very Fortunate in his own Matriage, advising him to Marry: In that, replyed he, I shall hardly take your Counsel, *Or, follow your Example.* He added, That a single life gave this advantage, that a man might be the Bolder to dye for his Countries Service.

Of a man that dyed during the time the Battle of *Lenctres* was fought, he said, he wondered he could have leasure to dye in a time when they had so much to do.

Demosthenes, said to a Thief who objected that

Pleasant. that his discourses smelt of the Lamp, *Meaning Study and Labour*: I know, said he, that you are next that I keep my light in the Night time. And to a Prodigal Fellow who had consumed all his own Estate, and found the same fault: You know that Oyl hath cost you more then ever it did me. *Meaning his Gaming by Night, as the other Studyed.*

When *Archias* who had been a *Comedian*, advised him, to forsake the Temple wherein he had Sheltred himself, and put himself into *Antipater*'s hands: He told him, he was no better an Orator, then he had been a Comedian; and that as he had never satisfyed him in one of his Qualities, he should never persuade him in the other.

Romulus having Drank but very little at a Feast, it was told him, that if every Body should Drink like him, the Wine would be very cheap. Not at all, said he; but very dear, for every one would Drink his fill. *Or, as much as he could.*

Flaminius having sent to demand an enterview of the *Macedonian* King; and that Prince refusing to come without Hostages, as pretending he was alone, whereas the Romans had many other Generals; I know he is left alone, said he. *Because he had put all his Relations to Death.*

He said of *Philopemen*, who had great numbers of Horse and Foot, but had no money to pay them, that he had Arms and Legs, but wanted a Belly. *That which made this raillery the more pleasant, was that* Philopemen *resembled such a Figure.*

Cato

Cato the *Cenſor* making a harangue againſt the Luxury of great Tables, ſaid, He knew not how to make himſelf be underſtood, or heard, becauſe the Belly hath no Ears. He added, that he marvelled how a City could ſubſiſt, where they ſold a Fiſh for more then an Ox. Pleaſant.

Jeſting upon a Debauched Perſon, who had eaten up all his Inheritance which lay along the ſhore, he ſaid, That he was more unmerciful then the very Sea, becauſe he had ſwallowed what that had ſpared.

It being debated with much heat in the Senate, whether they ſhould ſend back all the old People that had been Baniſhed, to their own Cities: To much purpoſe, ſaid he, we make all this buſtle to know whether theſe old people ſhould be Buryed at their own homes, or in *Italy*. And when *Polybius* propounded the Reſtoring them alſo to their dignities: He does, ſaid he, like *Ulyſſes* who would needs return into the *Cyclops* Den, to recover his Girdle. *Which intimated, that in contending for all, he would venture to loſe all.*

A Roman who had Written their Hiſtory in Greek, deſiring pardon if he had not ſucceeded well in a forraign Language: That were but fit, ſaid he, if thou hadſt Written it by a decree of the *Amphictyons*. *As who ſhould ſay, by an act of Parliament.*

Of three Ambaſſadors, whereof one was a Fool, and the two others had the Gout, he ſaid, that Embaſſy had neither Feet, nor Hands, nor Head. *It is a little changed for the better in our Language.*

He

Pleasant. He said, to evade making Friendship with a voluptuous Person, that he could not love those whose appetite was Sharper then their Wits; *Or, whose tast was more exquisite then their judgements.*

A Magistrate suspected to have Poysoned some body having propounded a most pernicious Law: I cannot tell which is of greatest advantage, said he, either to Drink of the Liquor thou giveſt, or to consent to the Laws thou propoundeſt.

One that carryed a piece of Timber which hit him, crying out afterwards, Beware: What, said he, doeſt thou mean to hit me again? *Or hast thou any thing else to be aware of?*

Of a Woman who had a lewd Debauched Son, he said, that when ever she Prayed for him, she made imprecations against the Common Wealth.

He said, he did not love those Soldiers who used their Hands more then their Feet on a March, and their Feet more then their Hands in a Fight, and Snored louder then they talked. *Thieves Cowards and Gormandizers.*

A Soldier that had not been in the Battle, saying he stay'd behind to guard the Camp: I do not love, said *Scipio*, those that are so over-careful of their Baggage. *Or, I do not love so much Circumspection in a Soldier.*

Young *Scipio.*

One of his Friends putting in for the Consulship, having waited a long time for *Pompey*, who had promised them his assistance, they were informed that he made a party for himself: What do we stay here, said he, for a Piper

piper, as if we expected the assistance of the Gods, and not of men? Pompey *was reported to be the Son of a* Piper, *and in their Service of the Gods they made use of Flutes, or Flageolets.* Pleasant.

Speaking against their Stoves and Baths, he said, None but Horses wanted Washing and Currying, because they could not rub down themselves.

When he was Censor he condemned a Young man to pay a Fine, for making a Pasty that represented *Carthage* while it was yet besieged: Because, said he, thou hast deprived me of the Honor of taking *Carthage* first.

A wicked Fellow asking the *Proconsul Scevola* for an employment in his Province: Thou dost not know, replyed he, what thou desirest; for where canst thou find a better place to become Rich then in *Rome*, where all sorts of Vice and Corruption are in their height?

Sylla giving some money to an ill Poet, who presented him with some Verses of his making: Told him, when he was returning thanks; 'Tis on Condition that you scribble no more.

Pompey angry at *Cicero*'s railleries: I would, said he, that he were still our Enemy, that he might fear us at least, if he did not respect us.

As they were Boasting of *Cæsar*'s Power, he said, that only by stamping with his Foot on the Ground, he could raise up Legions.

Cato

Pleasant. *Cato* observing in a cause the railleries which *Cicero* made against the Stoicks: We have, said he, a pleasant Consul. *Hinting, that it was not becoming a Consul to make such railleries: But* Cicero *was not there in quality of a Consul, but of an Advocate, and indeavoured to invalidate the Authority of* Cato, *who was of that Sect, which by this means he did effect.*

Some body having reported, that a wicked Villain was dead; *Cicero* said, when the News proved false; the Devil take the Lyars.

It being afterwards doubted again; well, there is yet good hopes, said he; and the Freeman of him who was said to be dead, coming with the news that all was well, why then he is certainly dead, replyed he.

A Fellow whom they judged to be an African, telling him that he did not hear him: And yet your Ears are bored, said he. *The Africans wore Ear-rings.*

An ignorant Lawyer, who came in as a witness, being asked a question, and answering, that he knew nothing of it: Thou thinkest perhaps, said he, we are speaking of Law.

Metellus reproaching him, that he had lost more by his witnessing against him, then ever he had saved by his pleading for him: That is, said he, because I have more truth then Eloquence. *Or, my integrity is greater then my Eloquence.*

The same asking him, by way of reproach for the meanness of his Birth, who is thy Father

er? He replyed, it would be harder to Pleasant.
eus who is thine, *Because his Mother had an*
Fame. These two Apophthegmes are elsewhere,
only by allegation.

Hortensius the Orator, saying to him by
y of answer to some of his Railleries, That
understood no Enigma's: And yet you
ve a Sphinx at home, replyed he. *To twit*
him how he had been corrupted with Bribes, amongst
ich was a Sphinx of great value. This was a
master that propounded Riddles.

Of a man who had very ill favoured Chil-
en, he said, that he Married in despite of *Ve-*
, and the Graces. *In the Original, it is said*
pollo.

Some body who had made his escape out of
ars Camp, having left his Horse behind to
oid Discovery: He hath taken more care of
s Horse, then himself, said he. *As believ-*
Pompey *to be the weaker.*

After the Battle of *Pharsalia*, some body say-
g, there were Seven Eagles left yet: That
re well enough, said he, if we were to Fight
ainst the Mag-pies.

Being reproached in *Pompey*'s Camp, that
was come very late; There is nothing rea-
yet, said he. *He made an allusion to Feast-*
, and reproved those people for their negli-
ce.

Pompey having bestowed the Freedom, or
ght of a Citizen to a Gaul: He gives, said
, *Rome* to a stranger, and cannot restore
to the Romans.

Of good old Wine, he said, it bears it's
ge very well.

Pleasant. His Son in Law, who was very little, wearing a long Sword, he said, his Son in Law was tyed to his Sword. *Or, hung upon his Sword.*

Observing a great Stone Statue of his Brothers head, who was likewise a very little man, the half of my Brother, said he, is bigger then the whole.

His Daughter walking very quick, and his Son vere Slow; my Daughter walks like a man, said he, my Son like a Woman.

Milon's accuser, crying out, at what Hour, Sirs, do you think, that *Clodius* was kill'd, he replyed, late. *It was done indeed at a late Hour, but his meaning was, he should have been killed sooner.*

Some body pretending to be Younger then indeed he was; when we two studyed together, said he, you were not then, it seems, in the World.

A Stranger telling him, that he was come to *Cæsar* to obtain the liberty of his Country: Get ours restored to us, said he, when thou hast obtained thine.

To a Lady somewhat old, who would not own to be above thirty Years, he said, she owned the same about thirty Years ago.

To such as reproached an old man for taking a Young Girl: She will be Woman to morrow, said he.

He told an Ancient Orator, who always began with an excuse for his Age, that he would never want an Exordium.

A Gowty Person telling him, that he began to walk farther and farther every day: It becaus

Pleasant.

because the days grow longer, said he.

Being grown thirsty whilst he was indeavouring to be chosen Consul, he was constrained to Drink in the Publick Market-place; when spying the Censor; let us hide our selves, said he, that he may not see us Drink Water. *Because he was a Drunkard.*

Going to visit *Vatinius*, who was Consul but one day; let us make haste, said he, before his Consulship expires.

He also said, that he was very vigilant, not having slept so much as once, in all the time of his Consulship.

Some making much of a Fool upon his becoming Rich, he asked, whether any one had bequeathed him an estate of Wisdom.

Having bought a Horse, which he had openly declared he would not purchase, he said to excuse it, that it was to get the better Penny-worth.

Excusing himself for having commended an ill man; he said, it was to Exercise his Wit. *As some have praised the plague, or a Feaver.*

Crassus having been to sup with him, as a token of his reconciliation, he said of another who was willing to be reconciled afterwards: Is it because he would Sup with me likewise?

An old Senator having said, That so long as he lived such a business should not be done: We have not long to wait, said he.

Some body that had been accused for Poysoning his Father at a Feast, hapning to threaten him: He told him, that I would rather

Pleasant. thou shouldest threaten me, then treat me however,

Some body taxing *Cato* for Drinking all Night long: Thou forgetest, said he, that it is after he has Gamed all the day. *To destroy or contradict one lye with another more incredible.*

Cæsar alledging in his defence of *Nicomede* the obligations he had to him: Every one knows well enough the reciprocal engagement you have to each other, said he. *Cæsar was accused for having prostituted himself to the Prince.*

He said of such as stole from the Writings of the Ancients, that they did like those Thieves that changed the handle of their Neighbours Pot, that it might not be known again. *So they disguised their theft, to make the things pass for their own compositions.*

Cæsar said of *Sylla*, that he could not read because he deposed the Dictatorship. *One must know how to read to be able to dictate.*

Augustus having blotted out a Tragedy of *Ajax*, which he had composed, and did not please him, it being afterwards inquired of him what his *Ajax* did; he hath stabbed himself through the Body with a Spunge, said he. *Alluding to the Death of* Ajax: *We might more properly say with a Pen, but the old way of Writing was rubb'd out with a Spung.*

One presenting a Petition to him and trembling: One would think, said he, that it were a piece of bread thou wert presenting to an Elephant

Elephant. *Becauſe men are afraid to go near them* Pleaſant.

One of his Courtiers telling him, there is a report abroad that you intend to beſtow a gift upon me: Have a care you do not believe it, replyed he.

A man whom he had ſet aſide from an ill employment, intreating he would beſtow the like Preſent upon him, as he had done upon others, to take off the diſgrace he received: Say, that thou haſt had it, replyed he, and I will not deny it.

A Young Debauched Fellow whom he turned out of his Camp, ſaying to him, what ſhall I tell my Father, when he ſees me return home again? Tell him, thou couldeſt not comply with my humour, ſaid he.

A Coward ſhewing him an Honorable wound, Have a care thou doeſt not look back, ſaid he, the next time thou runneſt away.

At the end of a Meal, where he had not been too well treated: I did not know, ſaid he, that we were ſuch good Friends, *Or ſo Familiar. We uſe to ſay, treat you as a Friend, when we do it ſlightly.*

Looking on ſome purple which was ſomewhat too dark, and the Merchant telling him, that it ſhould be looked upon in a better light: Muſt I walk always in the Sun-ſhine, ſaid he, when I put it on?

His *Nomenclator*, who was a little defective in his memory, going into the Market-place: Take, ſaid he, ſome letters of recommendation, for thou knoweſt no body. *Theſe*

Pleasant. Nomenclators *made profession of knowing every body, that so one might call them by their name when they saluted or met them: Which was then a Mark of Honor, and at present of contempt.*

A man much in debt, dying very old: Let them buy his Bed for me, said he, it must be a very good one, since he could Sleep so quietly in it, under such Circumstances.

Those of *Terragone* coming to Congratulate him because a Branch of Palm-Tree sprung up upon an Altar consecrated to him. It is a sign, said he, you have not often made Fires there on.

Some body having made an Idle request to him, and he observing another that stood ready to make a Second much like it: I shall no sooner grant what you desire, said he, but I shall grant what he requests likewise.

Being informed that *Herod* had put his own Son to Death, he said, he would rather have been his Hog, then his Son. *The Jews kill no Swine, because they eat none.*

Being displeased that his Daughter kept only Young People about, her and pointing to *Livia*, who had none but such as were Aged. Those were Young, replyed she, when she took them, but are grown old in her Service.

Tiberius having seized on the Empire, and out of Modesty refusing the proffers made him by the Senate, it was said, that others could hardly make good what they promised, and he, hardly promised what he made good.

A *Grammarian* whom he went to *Rhodes* to visit, having put him off for Seven days, he did no

no more, but only put him off for Seven Years; when he was Emperour, and the other came to visit him. Pleasant.

Caligula called *Livia*, a Gowned *Ulysses*, and said, that *Virgil* had no Wit, and less Learning; and that the Style of *Titus Livius* was too much extended, and too much neglected, and his Language relished of the Peasant. Or, dress up like a Woman.

A Senator going from *Rome* into the Country to be Purged, and desiring a Prolongation of time, he said, They ought to Bleed him, since Purging was ineffectual, and so caused him to be put to Death.

A Judge falling asleep at a Publick Sale, and nodding often with his Head, he awarded him to pay an immense Summ for somewhat that was set up to be sold, saying he made a Sign with his Head that he would have it at that price demanded for it.

When he Gamed he would Swear at every turn, that his Chance was so and so, and then Sweep up the stakes: and going forth one day torefresh himself, whilst another play'd hishand; he confiscated theEstates ofa couple ofWealthy Citizens, and at his return, said, that he had never plaid a better Game.

Clodius complaining of his Poverty, whilst those about him took from every one with both Hands, he was told, that if he would but go Snips with his Officers he might soon become Rich enough.

Nero havingPoysoned him with a Dish ofMushrums, did ever after call that Meat, the Food

Pleasant. of the Gods. *Because they consecrated the Emperours after their Death.*

Having sent some to kill a Consul while he was at a Feast; when he heard how much the rest of the company were affrighted, he said, they had paid dearly for the Honor of Eating with a Consul.

Being necessitated in his Flight to Drink some Water out of a Brackish Slough, he said, that that was none of *Nero's Ptisane.*

Au, and O, make two different pronunciations in the Latin.

Vespasian informed by one certain *Florus*, that he must Pronounce the O in the Latin words very open, or broad, the next Morning he saluted him by the name of *Flaurus.*

Having made a Present to a Lady that was Enamour'd with him, his Treasurer asking how he should put that down in his account: Put it, replyed he, to a Lady that thought me Handsome. *This is the more pleasant because he was very homely and ill favour'd, looking like one that sits crowding on a Close-stool when too much bound, which occasioned that repartee from a jester whom he would needs engage to say something: I'l stay only till you have done your business. Or, empty'd your Belly.*

One that waited upon him, requesting a Favour from him, for one whom he called his Brother, he took this man aside, and inquiring what he was to give him for doing it, would needs have the Money himself, and then told his Servant, go and look thee out another Brother, for this is mine.

Another time observing his Coach-man would needs stop and new Shoe his Mules, to give

give one an opportunity to speak with him; He afterwards asked him, how much he had got for his shooing, and would needs have the one half of it. Pleasant.

A certain City having designed, or decreed to set up a Statue for him, he told the Deputies that were sent to him about it: I will have it here, said he, holding forth his Hand, and made them pay down the money that was for it.

The Sepulchre of the Emperors opening of it self, and a Comet appearing, he said in a jesting way, that the first Prodigy concerned a Lady who was now forgotten, being of the *Cæsars* Family; and the other the *Parthian* King, who wore long Hair.

Dying he said, he felt he was becoming a God: *As much as to say he was dying, because they consecrated Emperours after Death.*

Domitian said of one that trick'd up himself; I wish I were as Handsome as such a one takes himself to be.

An old man having caused his Gray-locks to be dyed of a Youthful Colour, requesting somewhat of the Emperour *Adrian*: I have already refused your Father the same thing, said he. *Alexander* told another, that he should rather change his Knees then his Hair. *Because old Age is most defective there, and his Father added, that such men were not to be trusted, and set such a one aside from his place of Judicature.* That he should rather dye his Knees. Or, mend them.

Knowing that a Woman had made some Secret reproaches to her Husband, and hinting

ing

Pleasant. ing somewhat of it to him when he saw him: Hath my Wife written the same things to you, as she did to me, replyed the Husband?

A Grecian whom *Marcus Aurelius* had sent for to be his Sons Tutor, saying to him at his first approach, that it was the Scholars part to go to the Master, and not the Masters to come to the Scholar: It has proved an easier thing for this man, said the Emperour, to come from *Greece* into *Italy* then from the City of *Rome*, to the Princes Palace. *To tax his pride.*

Heliogabulus called cowardly Senators, long Gowned Slaves.

He said, the price of Meats served to whet the appetite, and could not relish, or eat of such Food as was cheap.

Some condemning his great expence, when he was but a private man: I will be the sole Heir to my self, said he. *Meaning he would devour all and leave nothing.*

A Prince who Murthered his Brother, having taken the name of *Parthique* afterwards, it was said, he ought to take that of *Getique* rather. *Because his Brothers name was* Geta.

Another said of an unskilful Archer, that it was difficult to shoot so often at the White, and never hit it, and Crowned him for it, as an Extraordinary Archer.

A Physician having given too strong a Dose to *Agesilaus*, and saying to him, fear nothing: If I had feared any thing, replyed he, I would not have taken it, *As much as to say, it was enough to kill him.*

A

A Lowſe having bitten him while he was Sacrificing, he killed it openly before all that were preſent, ſaying, we muſt cut a Traytors Throat even at the very Altar. Pleaſant.

Wondring to ſee that in *Aſia* their Beams of Timber were Square, for it was prohibited to Build Elegantly in *Lacedemon*, he asked whether they grew ſo in that Country, and being told, No: If they grew Square, ſaid he, without doubt you would make them round.

He ſaid, that he was driven out of that Province by thirty thouſand Archers, becauſe with ſo many pieces of Gold which had that ſtamp, the chief of the *Grecians* were corrupted, or bribed to make War upon his Country.

Braſidas having received a wound thorough his Buckler, ſaid, that his Buckler had betray'd him.

Leonidas bid hismen, at the Battle of *Thermopyles*, make haſt to dine, that they might go to Supper in the other World.

Agis ſaid to one who was bragging that *Philip* of *Macedon* would hinder the Lacedemonians well enough from coming into *Greece*, that they had Room enough in their own Country to walk about in. *Or, take the Ayr in.*

Some body ſhewing a Lacedemonian a draught of a Battle, wherein the *Athenians* were Victors, and ſaying, they were very brave men, he replyed, Yes, in painting.

A Lacedemonian having ſeen them do all manner of things at *Athens*; being asked what news, upon his return, he replyed, that he had obſerved nothing diſhoneſt amongſt them,

As

Pleasant. *As much as to say, that every thing was allowed of there.*

A *Persian* having Debauched with money *Demarat*'s Mistriss, and telling him he had stollen her from him: Not so, replyed he, you bought her.

When some would have obliged *Xenocrates* to have begun his dicourse again upon the coming in of *Eudamidas*; if he had newly eaten his Supper, said *Eudamidas*, would you persuade him to eat again presently?

It was admired at, that when every one besides would needs make War against the *Athenians*, he alone advised they should not: It is because I would not have them lye, said he. *The Lacedomonians not having indeed strength enough to do it.*

Pausanias being informed at *Delos*, that they suffered neither Women to lye in, nor Burials to be there: How is it then your Patrimony, or, native Country, said he, if you can neither be Born, nor buryed there?

An ignorant Physician being come to see another *Pausanias*, and telling him, he ailed nothing: That is because you are not my Doctor, replyed he.

Denis the Tyrant having sent *Lysander* two Garments for his Daughter, with order to take which he liked best: She can chuse better for her self, said he, and so took both.

One asking a question of a Lacedemonian, who answered him at Random, and the other saying it could not be so: Wherefore doest thou ask me then, replyed the Lacedemonian,

nian, since you know it so well? Pleasant.

A Servant being Chastized, crying out, it was against my will that I did it: And so it is against thy will that thou art beaten, replyed the Master.

A Lacedemonian to whom they sold some hard Almonds extreamly dear, inquired, whether the Stones were cheap in that Country.

Another seeing a Nightingale stript of it's Feathers, said, it had more Voice then Flesh. *Or, more sound, then Sodility.* Vox et præ —&c.

Some body Surprizing a Gallant with his Wife who was very ill favour'd: Nothing compelled you to it, said he. *As much as to say, himself was obliged to kiss her, as being his own Wife.*

One that had Clubbed, or crooked Feet, having lost his Shoes, prayed God, that for a Punishment they might fit his Feet that stole them.

Accusing a Lacedemon for lying, he said, it was a Token, or Mark, of his Liberty: *Thus it was said of a Grandee, that he would not be a Slave to his word.*

Anacarsis being told that a Vessel wherein he was embarqued, was but four Inches thick: We are, said he, within four Inches of Death, then.

Xantippe perceiving *Socrates* took no notice of her Brawling and Scolding, threw a Pis-Pot on his Head: I thought, said he, we should have Rain after so much Thunder.

Another time having received a Cuff on the Ear: Saies he, a man does not know certainly

Pleasant. tainly at what time he ought to put his Head-piece on. *Some attribute this to* Diogenes.

Denis the Tyrant having sent three Curtezans to *Aristippus* to chuse which he liked, he kept them all three, saying, that *Paris* got no good by his chusing out one, and displeasing the other two.

A *Curtezan* challenging him that he had got her with Child; This is, as if one should rowl her self upon a Thorn Bush, and say, it was this Thorn that Prickt me.

Some body blaming him for loving of Whores; would you rather sail in a new Ship, said he, then venture upon one that had made Voyages before.

Antisthenes said, that he drove away his Scholars with a Silver rod, because he took a great deal of Money for teaching.

Xenocrates said, that the *Danaides* would have been much more punished in the other World, if they were to draw their Pitchers full, then empty. *Because they would weigh much heavier.*

A great talker requesting *Bion* to undertake his defence: I will do it, replyed he, provided you will not speak a word. *As if that were impossible.*

Another asking *Aristotle*, whether he had not tyred him: No, said he, for I did not mind what you spoke. *Or, did not hearken to your idle talk.*

Diogenes carrying some Figs, met with *Plato*, and said, you may have Liberty to tast of them; the other eating greedily; I said tast them,

and

and not devour them, added he. Pleasant.

After a tedious and weary some reading, seing the end of the Book; Courage, saies he, I spy the Land.

As others perfumed their Heads, he perfumed his Feet, and said to those that wondered at it: It is because smells ascend always.

He said, it was better to be a Lamb, then a Child at *Miletus*; because the Children there went naked, and the Lambs wore a soft woollen Garment.

When they would have had him send for his Servant again, who had left him: It were strange, replyed he, if that my man should be better able to shift without me, then I without him. Or, run after him.

A Son of a Whore throwing Stones in the Street: Have a care, said he, thou doest not hit thy Father.

Some body having hit him with a piece of Timber, cryed; have a care: he replyed, have a care thy self, and struck him. *The rest, is before in* Cato.

A wicked Fellow having written over his Door, *Let no evil thing enter here*: Which way does the Master get in, said he.

A Flat-nosed Fellow shewing him his House, which was very neat and clean, he having occasion to spit, did it in his Face, as the Fowlest part of the House. *Others attribute this to* Aristippus, *but he was too gentile to commit such a sordid action.*

Some body coming out of a Tavern, stept in again upon sight of him: Doest thou Earth again

Pleasant. again, said he? *There are some render it, thou Sinkest deeper still.*

Giving one a Fish to carry, who desired to be his Scholar, and that making him retire out of shame, saies he, a Fish hath destroy'd our Friendship. *Others say a Gammon.*

Espying a Mouse feeding under his Table: What, said he, *Diogenes* hath his Parasites too?

One asking him, what he would take to let him strike him a Box on the Ear: He replyed, a Helmet. *Some add, that having received a blow, he said, I did not think that I had a Head-piece on: To shew he did not resent the injury, unless it must be interpreted as it before in* Socrates.

A Banker having rubbed him soundly with a Cudgel, and telling him, that there was three thousand Dragmes for him in Bank, (which was the Fine for such an Offence;) he bangs the Banker lustily again, and tells him, now keep your money for your self. Or, take your money again.

A little Effeminate Person coming to ask him somewhat; I shall give thee no answer, said he, till I know whether thou beest Male, or Female.

Some body throwing Bones to him, as if he had been a Dog, he presently Pissed upon them, to Act, like a Dog, said he, in all things.

Observing a House belonging to a famous Drunkard was to be sold: I ever believed, said he, that with much Drinking he would Swallow his House at last. *Or, that the House so full of Drink would Spue out it's owner in the end.*

Finding a Bath that was very Muddy, what Bath

Bath do they go into, said he, when they come Pleasant.
out of this?

He praised an Artist that every one besides found fault with: Because, said he, tho he be such a bungler, yet he rather chuses to work so, then to steal.

An ill Musician he named, the Cock; because when he crows, every one rises. *To be gone.*

The Stupidity of the *Athletiques* proceeded, as he said, from their eating nothing but Beef and Pork. *They used strong meats to make them sturdy.*

When he craved an Alms, his word was, Continue your good will, or begin your apprentiship.

Of a Centaur that was very ill painted, he asked, Which is the greater Monster, the Beast, or the Picture?

He said, that Gold looked Pale; because so many lay in ambush for it.

Meeting a Thief in a Fair, it is, said he, to steal or to buy?

Observing a Tree where some Women were hanged; there are few, said he, that bears so well.

To the Inhabitants of a little City, which had great Gates, he said, Shut up the Gates, that the City run out.

Of an ill Wrestler who was turned Physician, he said, It was to be revenged of those that had thrown him in the Dirt.

A Prodigal Fellow admiring he should Beg for a great Summ of money of him, he told him, it was because he feared that in a short time

Pleasant. he would have nothing left to bestow.

Beholding in a School many Pictures of the Muses, and but a few Scholars, saies he to the Master, With the help of the Gods, you have a good Company here. *The Muses being Goddesses.*

His Master inquiring of him how he would be Buryed; With my face downwards, replyed he, for when the World is turned tepsy turvy, then I shall lye right again. *The Macedonians were then growing Masters.*

Being asked what Dog he was, he replyed, a Mad-dog when I am hungry; and a lap Dog, when my Belly is full.

Being blamed for throwing some Wine out of his Glass. I had rather throw that down, said he, then that should throw me down. *Because there was too much, and he feared it would make him Drunk.*

Observing the *Corinthians* employed in Fortifying themselves upon the apprehension of a Siege, he sets himself to removing his Tub: That he might not be the only idle Person, said he, in so busie a place.

The Painters of old being wont to Write over their Pictures, By the hand of such a one: *Crates* being wounded on his Forehead, put a Scrowl on with this Writing; By the hand of *Nicodromus*, which was his name that hurt him.

Zenon said of a drowzy Scholar, that his Father begot him when he was Drunk.

Wondering that his Severity was ever moderated when he sat at meals; the bitterest things lose their strength when they are Soaked

ed in Liquor, said he. *Or, mingled.* Pleasant.

A Pyrat taken upon the Coast of *Laconia*, said in his defence, that he was constrained to take what he needed, because no body would bestow it on him.

A Lady giving a little Dog to a Philosopher to carry that was a Stoick, it was said, that of a Stoick, he was become a *Cynical* Philosopher. Cynick, *is derived from the Greek word, which signifies a Dog.*

All being in Debauch at the Marriage of *Silius* and *Messilina*, they asked one who was gotten up into a Tree, what he saw? I see, replyed he, a storm towards *Ostia*, *To intimate the Emperour was hastning from thence to take vengeance.* *Valins.*

Some body asking what an *Hydropick* whom he saw standing in the Sun, was doing, it was answered, that he was heating of Water.

Another admiring to see the Children of a famous Painter so ill-favour'd: It is replyed some, because he Paints by day-light and gets his Children in the Dark.

A Judge being asked whether a Pine Apple were comprehended within the Gender of other Apples: Yes, replyed he, if it be thrown at *Vatinius* his Head, *Observe he had forbidden to throw any thing but Apples at one another.*

Some body being blamed for letting some White appear in his mourning Cloaths: Tho I do go clad in mourning, replyed he, yet I need not refrain eating of White Bread.

Pleasant. *Fabius* who triumphed after *Cæsar*, causing Wooden Figures, to be carryed in his Triumph, of all his places he had taken; whereas *Cæsars* were all made of Ivory; it was said that these Wooden ones, were only the Cases of *Cæsars* Ivory ones.

A Gladiator having miss'd his blow against his Enemy; It was, said some, Because he intends to take him alive.

Augustus saying to a Citizen who was eating at a Publick show: When I have a mind to eat, I go home: That is, because you are not afraid of losing your place, replyed he.

That Prince reproving one for having confounded all his Estate: I thought, said he, it was my own. *And a man may spend his own as he please.*

One brought into a Court of Justice for having spoken injurous words against a Person of Quality, who was of the *Epicurean* Sect; his Advocate said no more in his defence; but, that he was a Stoick. *Because those Philosophers Railed at each other Eternally.*

Another reproached as for a Crime, that he was forbidden by a great man to enter his Doors: Well, said he, can any body accuse me that I have been there since. *This is one Grace of an* Apophthegme; *to turn the question to another sence.*

A Lawyer saying to one that reviled him, wherefore doest thou bark at me? Because I spy a Thief, replyed he. *Or, smell a Thief.*

An ignorant Lawyer, asking whether he had not moved the Judges to compassion: Yes, said the

they, you made them pitty you? Pleasant,

An ill Pay-master, saying to excuse him, that he lived very poorly: Treat your self better, and pay me, said his Creditor.

One desiring to borrow a Cloak of a man who lived in a house where it Rained in every Room for want of repair: I cannot lend you my Cloak said he, because I have business within Doors. Another replyed, if it does not Rain; you want no Cloak; if it does I shall need it my self.

An indulgent Husband pretending to Sleep after Dinner, to give the more liberty to a Person of quality to be free with his Wife: Perceiving a Serving-man take that opportunity to steal some Plate. Hold, Friend, said he, I do not Sleep for every one.

Some body telling another that he had bought a Lamprey in *Sicily* five Foot long: Yes, said he, they are so large in those Countries, that they use them like Girdles to go round the Waist. *This is one slight in an* Apophthegme *as I have formerly shewed, to elude one lye with a greater.*

It was said, of a Witty, but a deformed man, that his Wisdom was ill lodged.

A Judge being asked his opinion concerning a Person that had been taken in the Act of Adultery: I find him a little too lazy said he. *This is attributed to* Cicero.

A Fellow shewing a great wound in his Thigh, which his *Antagonist* had given him: I wonder, said his Counsel, he did not hit you in the Belly. *To turn it into Raillery by an*

Pleasant. *Ambiguous answer. His Belly being much bigger then his Thigh.*

A *Fugitive* Slave being pursued, and sheltring himself in a Galley: It is there, said his Master, I would have thee be.

A *Thessalian* said, the greatest Rogues in his Country, never went to the Wars, *To him that Idleness is the Mother of all mischief.*

One that carryed a thing conceal'd, being asked what he had there: I conceal it, said he, on purpose it may not be discovered.

A Jeaster said, that the Effigies of all the good Princes, might be easily graved upon one Finger-ring.

A Roman Lord meeting a stranger that resembled him very much, asked him, if his Mother had never been in *Rome*: No, replyed he, but my Father hath been often there. *It is one of the chief excellencies of an* Apophthegme, *to catch a man in the same snare he laid for you.*

A Domestick Servant to a Prince threatning a man in his presence and the Prince saying nothing: The Servants words do not Fright me, said he; but the Masters silence.

A Husband who had Marryed an ill favoured Wife, for some considerable advantage, having Surprized her with a Gallant: What Reason was there to give me so much, said he, since another does kiss you for nothing?

A man Dreaming that he had seen an Egg lying in some corner of his House, was advised by a Figure-Flinger to dig there upon an assurance he should find hidden Treasure:

This

This having been performed; he afterwards shewing the Conjurer some of the Silver: But, where is the Yolk of the Egg, said he, as judging that there was Gold likewise. Pleasant.

A Plaintif that had but an ill Lawyer, wishing him to Drink cold Water to cure him of an Hoarsness: May not that indanger the losing my Voice quite, said he; I had rather, replyed the other, you should lose your speech, then I lose my Cause.

A man condemned to Death, wept; some body, asked him, why doest thou weep? Would you have me Sing, replyed he?

Another muttering at a Prince because his Horse had dashed him all over with Mud going in the Street: Doest thou take me for a Centaur, said the Prince, or that my Horse and I are of one piece?

A Rascal reproached an honest man, that he had wept for the Death of a Fish: And you, replyed he, have buryed three Wives without shedding a Tear. *The perfection, or delicacy of this Apophthegme lyes in the opposition.*

A Roman Lord going to visit the Poet *Ennius*; that Poet made them say, that he was not within, which made the Lord, another day when the Poet came to wait on him, tell him, himself, that he was not within: Do not I hear your Voice, said *Ennius*? Thou art very incredulous, replyed he, shewing himself, for I believed your Maid the other day, when she told me so, and you will not believe me tho I say it my self.

Pleasant. Taking a Labouring Fellow by the Hand, and feeling it very hard, he asked him, Whether he walked on his hands.

A Lawyer examining a witness, said to him: It may be, that he that spoke what you have deposed, spoke it in heat of rage; he agreed to that. It may be, you did not hear the words exactly; he made a sign that that might be so too, It may be possible, added he, that you did not hear him at all; at which a shout was made that quite confounded the Evidence. *This is another excellency in an Apophthegme, to ingage a man insensibly to own himself Ridiculous.*

Some body accused of Adultery being tyred with long waiting at a great mans Door: When will he come out of his Chamber, said he. When you leave going to anothers mans Chamber, replyed the other that heard him.

A Senator having said to a Fantastical man that had argued before him; if I contradict your opinion, will you no take it ill? As you sow, you must reap, replyed he.

Another being of opinion in a time of trouble, to make choice of a great Robber for General, but a good Soldier withal; when the party came to give him thanks: You owe no thanks, or obligation to me, said he, I did it because I would rather be robb'd, then kil'd. *In the Greek it is sold, because they sold their Slaves, but that would not be understood here.*

An old Debauched Fellow, designing to jear a Young man for his being too much finifyed:

W be

When wilt thou come to my Houſe, ſaid he, my Pretty little Miſs? I dare not replyed the other, my Mother hath forbid me going to viſit any Whoremaſters. *Or, lewd people.* Pleaſant.

Some body being tyred in the place where they uſed their Exerciſes: I wiſh, ſaid he reſting himſelf, that this were called Labour.

A Young Gay Laſs coming one day to a Feaſt, at a Perſons Houſe who was deſperately in love with her, carryed away in a jeaſting manner a great deal of the Silver-plate that ſtood on a ſide Table: at which the company being ſomewhat Scandalized: We ſhould thank her, ſaid the owner, for what ſhe has left, for it was in her Power to take it all.

Some complaining to a Captain that his Soldiers had robbed them: Did they leave you nothing, ſaid the Captain? they anſwered, Yes; they were none of my Soldiers then, replyed he, for they would have taken all away.

An Orator being reproached in a full aſſembly, for having given money to free himſelf from ſome accuſations: I do thank the Gods, ſaid he, that in all the time I have been concerned in your affairs, I have not been taxed for taking any thing; but only for giving my own. *He avoids the ſtrength of the queſtion by a plauſible evaſion, which is another perfection of an Apophthegme.*

One ſpeaking of his *Antagoniſt* in wreſtling ſaid, That he managed it ſo bravely, that when he

Pleaſant. he hath received a fall, he does even perſuade the People that it was not he was thrown.

A Prince intending to deſtroy a City, and ſeeing a Friend of his coming to endeavour to prevent it, made Oath that he would never do any thing he ſhould deſire in it; but the other hearing his expreſſions and reſolutions, intreated him to demoliſh it; and by that means ſaved the place.

Another being commanded by the Oracle to Sacrifice the firſt thing he met, would needs take an Aſs-driver for that purpoſe, whom he met by chance; but the Aſs-driver telling him, that the Beaſt ever went before the driver, the Fellow eſcaped, and the Aſs was Offered.

A Fellow with but one Eye, being joaked at by another with a Bunched back: Thou bear-eſt my repartee upon thy Shoulders, ſaid he.

An Orator making a Florid Speech to the *Grecians* concerning Peace and Unity, ſome body riſing up ſaid; Sirs, it is a ſtrange thing this man ſhould pretend to unite all *Greece*, ſince having in his own Family none but his Wife and one Maid-ſervant, he could never yet perſuade them to live a day quietly together.

Another blamed by the People for ordaining publick thanks-giving and rejoycing for ſome news, which after proved falſe: What great Crime, Sirs, ſaid he, to make you live merrily, or comfortably, three days together?

Pleasant.

It being asked what does *Antony* since the loss of the last Battle: He does, replyed one, like the *Egyptian*-Dogs that Drink running. *He retreated in great haste, and yet left not off his Debaucheries.*

For fear of the *Crocodiles* in *Nylus.*

One accused, defending himself with Vehemence; his Accuser, who was an extravagant Person, told him: This Obligation you will owe me, at the least, that I have made you Eloquent: I wish, replyed the other, you could be obliged to me, for making you Wise.

A great Drinker used to say, that he did not Drink because he was thirsty, but to prevent being thirsty.

A most excellent Actor leaving a Town, where they had not given him those high commendations he expected: What benefit can a man reap, said he, in a place, where they are not liberal even in things that costs them nothing? *He meant Applause and Commendations.*

This Island was neither Scotland: Nor Ireland, I suppose.

One being Landed in a very bad Island, asked his Host, Whether they did not banish guilty People from thence? who saying, Yes; why doest not thou commit some Crime quickly then, replyed he, to be the sooner Banished?

A man observing an Oratory nigh a muddy Bath: Sure they go thither to give thanks, said he, as soon as they have escaped out of that Bogg. *Or, myre.*

Another going out of a very Debauched Town in the Evening, said, It was, because

it

Pleaſant. it were a ſhame to go out of an ill place, till the twylight.

Some body walking very demurely thorough a Town that was full of Catch-Poles, ſaid, it was for fear he ſhould juſtle any one of them.

A Fiſher-man being told, that the Sea was common to all men: True, replyed he, but the Fiſh belongs to thoſe that Catch them.

It was ſaid, of an inſipid Speech, that in a whole torrent of Fine words, there was not one drop of good Sence.

Some body Laughing becauſe he ſaw others Laugh, being asked, why he Laughed: It is becauſe I am perſuaded they do not Laugh without a cauſe.

A Prince reproaching of one, that he was always begging of ſomewhat: This is, becauſe I never remember I have asked, ſaid he, when they give me nothing.

A Paraſite belonging, or being a hanger on to a great man, ſeeing his Maſter wounded in the Thigh, of which he dyed, ſaid, The ſame Weapon, that Stabb'd him in the Thigh, Stabb'd me in the Belly. *Or, cut my Throat.*

A Maſter in ſome want, having frighted one of his Servants: I will take my turn to Fright him, ſaid he, and asked him for ſome money.

Some body ſaid of black Bread, brought to the Table, it was not ſo truly Bread, as the ſhadow of Bread.

A man pretending to relate an Apophthegme, ſaid, that one going to viſit his Friend in want

want, conveyed a bag of money under his Pillow, it was told him, this was not a good saying, but a good Action. *I have adjusted it after this manner, to make it an* Apophthegme. Pleasant.

A Creditor enraged against his debtor, who did not pay him, swore he would make him repent; the other swore he should not, and paid him,

A man who was maintained by an old Woman, being jeasted withal for his growing so over Fat: What should I come to, if I lay alone then, said he: Thou wouldest grow too lean, said one to him. *Because he would starve for want.*

Some body Drinking a small Wine, tho it were old: Said it is very small for it's Age.

Two men Scuffling for a Whore: Let not the vanquished weep, said she, for the vanquisher shall pay most. *Or, it shall cost him dearest.*

Phryne being grown old, said, that good Wine was Drinkable till it came to the lees. *It is storyed of her, that playing with some other Curtezans at a sport, where every one is obliged to do, what the first begins, she Washed her Face, and thereby discovered their wrinckles and deformities, which their Paint had concealed.*

A Young man turned out of Doors by a Curtezan, made great and expensive preparations to Force her House: at which, she in derision said; You needed but to bestow that money upon me, and I had let you come in quietly.

Pleasant. A Painter having promised the best Picture he had, to one that had no judgment in Painting, she on a sudden told him, that his House was on Fire, and chose the first that he endeavoured to save. *This is like the Artifice to know the best Puppy of a whole litter sometimes used, or of any other such like Creature, the Dam ever carrying away the best first out of the danger.*

A Curtesan having laid a wager she would tempt a Philosopher; finding she failed in the design: I thought, said she, it had been a man, and not a Statue. *Or, a Philosopher, not a Stone.*

A Prince bragging of some Presents made him by a Lady somewhat stricken in years: My Grand-mother, said another, will give you Richer Presents, if you will make love to her.

An Actor making a false gesture on the Stage, they cryed out to him, he made a Solecisme with his hand.

It has been said of Poetry and Painting, that he that could deceive best, was the most worthy. *Because that is the end of those Arts.*

One being sent back by a Prince without his Errand, who came to demand money; desired, when he took his leave, that he might have some Guard to secure him from Robbery. *This was a Scoff; for having received no money, there was no danger of being Robb'd.*

A Senator under a pretence of liberty, having in the open Senate, said a thousand Flattering things of a Prince who was there, he

was

was asked, Whether he did not fear he might loſe his life, for his liberty. *In the Original it is, your liberty will coſt you your life. The Prince being a Jealous and Suſpicious man.* Pleaſant.

As they were reproaching a General of an Army for his running away: It was, Sirs, replyed he, becauſe I would not leave you. *As much as to ſay, they ran away firſt.*

A Lacedemonian being asked wherefore he Drank ſo Sparingly at a Feaſt: To lead thoſe home again, that will be Drunk, replyed he. *It has been ſaid ſo in general of the Lacedemonians, becauſe they were no great Drinkers.*

A Poet taking a great deal of pains, to Praiſe *Caſtor* and *Pollux*, in a *Panegyrick* he wrote upon another; he to whom it was deſigned gave him but the one half of what he had promiſed, and when he grumbled; Let *Caſtor* and *Pollux*, ſaid he, pay you the remainder, *Or their ſhare.*

Denis the Tyrant reading ſome ſorry *Rhymes* to *Philoxenes* to have his approbation: Let me be ſent back again to the *Quarrys*, ſaid he. *As much as to ſay, he would rather be ſent to dig as a Slave in the* Quarrys *again, then be obliged to approve of what he thought did not deſerve it: He had been once before condemned to that Slavery for the liberty of his Tongue: But the Tyrant took this for a piece of Gallantry, as indeed* Philoxenes *intended it, and did not puniſh him for it.*

As it was the Cuſtom of thoſe who were made Free from Slavery, to give ſome Preſent to their Patrons, when they marry'd their

Pleasant. their Daughters, or designed any enterprize; one of *Augustus* his freed-men, having written down the Summ in a Note, that Prince altered the Figures, and made it twice as much; at which the other being surprized, made yet no difficulty to pay it; but the next time, he put down in his Note. *What you please.*

Chrysipus shaking his Legs at a great Feast, and notwithstanding making most excellent discourses, the maid Servant attending said, that nought but his Legs were Drunk.

A great man being accused for making defence for a wicked Fellow in a Court of Justice: Why, said he, an honest man, does not need any one to defend him. *Because they commit no Crimes.*

He said, if it were a sign of Wit to Babble much, the *Swallows*, or *Daws*, *Parrots* and *Magpies*, were to be prized.

Some Judges having for Bribes absolved a guilty Person, after they had required a Guard that they might give their opinions freely: Is it, said *Catullus*, that you were afraid lest the money should be taken from you which was given to corrupt you?

One said to an ill reader; when you read, you sing; and when you sing, you sing scurvily.

Some body that would be thought handsome, and was no so, asking a Philosopher, if a wise man ought to love: No, replyed he, unless he be as handsome and well shaped as thy self.

A Philoſopher ſaid of a Debauchee who had eaten up all his eſtate; That the Earth had ſwallowed up *Amphiaraus*, but this man had ſwallowed his Land. Pleaſant.

A rich man having treated a Philoſopher very magnificently, excuſed his profuſeneſs, and laid it upon the Score of his over great plenty and Riches: Would you, replyed he, excuſe your Cook for over-Salting your Meat, or Sauce, upon this account of having more Salt then was needful.

A man of Quality preſenting his Son moſt curiouſly dreſt to a Philoſopher: He is very pretty, ſaid he, but he reſembles his Mother.

Some body ſpeaking to him in the old Dialect: Are you not aſhamed, ſaid he, to talk to me in *Agamemnon*'s Language, when I ſpeak in our own?

One Laughing at him for ſhewing ſome fear at his going into a Bath which was too hot: Why, ſaid he, this is not like venturing ones life for ones Country.

A Lewd Fellow being twitted that he waited for his Father's Death to pay his creditors: I do not wait for it, replyed he: Pray God thou mayſt wait for it, anſwered another, *As fearing he might haſten it, by making him away.*

Philopemen being found by his Servants drawing Water out of a Well: I am paying the reward due to my ill countenance, ſaid he. *It happning that he coming to his Inn before any of his train, the Maid who knew him not, by his ill meen*

Pleasant. *took him for some ordinary Fellow, and pray'd him to draw her some Water, she being very busie to provide things against the arrival of* Philopemen.

A *Thracian* Prince being sollicited by both Parties during the Wars of Troy, advised *Paris* to yeild up the Lady, and said, he would give him two for one.

A Rascal telling *Lelius*, that he was unworthy of his Ancestors: And thou worthy of thine, replyed he.

A *Roman* Knight interrogated by a Censor, how he came to be so Fat, and his Horse so Lean: It is, replyed he, because my man looks to my Horse, and I look to my self. *He was fined for this answer.*

One reformed from his Debaucheries by a fit of Sickness, said, that if he had not been Sick, he had been Dead.

Sertorius being retreated at the coming of *Metellus*, after he had beaten *Pompey*: Had it not been for this old man, said he, I would have curryed that Child to some purpose. *The one was very old, the other very Young.*

A Courtier being at a Princes Table, and having a mind to Eat of a great Fish at the upper end, took a little one and held it to his Ear: Being desired to tell what he meant by that, I only asked this a question, and it replies it knows nothing of it, but I must inquire of it's Grandfather at the upperend of the Table there.

Some applauding a King for his ability in great Drinking: That's a commendation for a Spunge, said one, and not for a Prince.

A

A Philoſopher turned out of his Country for his ſpeaking too freely, ſaid, he was more unfortunate then the Crickets, who might Sing as long as they pleaſed and none controuled them. Pleaſant.

Of a moſt excellent Actor, it was ſaid, that he ſpoke with his Hands. *Or, rather a* Pantonimick.

A Captive Philoſopher, obſerving a little Effeminate Fellow a-Bargaining for him: Do, buy me, ſaid he, for thou needeſt a man.

One of the Ancients called run-away Soldiers, Hares in Armour.

A Thief having Robbed one, ſaid to the owner of the Goods by way of excuſe: I did not know the things I Stole belonged to you: But you knew, replyed he, that they belonged not to your ſelf.

A Poet ſaid, he had two Cheſts at Home, one to hold praiſes, or compliments, and the other for money: And that he found the firſt alwayes full, but the other quite empty. *Againſt ſuch as pay with excuſes and meer Ceremonies, but deny juſt rewards.*

Another ſaid, he did not deſire his Works ſhould be read by the ignorant, nor by the Critical; becauſe the firſt underſtood too little, the others too much. *Or, becauſe the firſt cannot ſpye the Beauties, and the others lay open all the Defects.*

An importunate Poet reading ſome Verſes, and having a great many more to read, asking of a ſudden, of him that ſate by, which were

Pleasant. the best? Those you have not yet read, replyed he. *Because he had not been troubled with them.*

Some body pretending to be Learned, because he conversed with Learned men, was told, that a man was not Rich by frequenting Rich People.

A man making a seeming Apology for a Doctor of Physick that was too Rash, said, He did not use to make his Patients Languish long. That Science has been defined, The Art of killing men by Authority: And *Plato* said, that lying was as necessary in them, as in the Politicks.

A Scholar having promised a *Rhetorician* to pay him down a certain Summ, when he had taught him the Art of perswasion: The Master finding he delay'd it too long, Sued him at Law, grounding his assurance of Success on this Presumption; that if he should persuade the Judges that he owed him nothing, then he would be obliged to pay it, because he had the Art of Persuasion, and if he could not persuade them, then he lost his Cause. But he answered with the same way of reasoning; If I can persuade them, I shall pay nothing, because I gain my Cause; and if I cannot persuade them, then he is to have nothing because he has not taught me the Art of persuasion.

One of the Ancients said, that none but Ghosts would attack the dead. *To hint that no man ought to write against such as were no more.*

A Prince Learning Musick upon some Instrument, having sounded one String for another

and

and taking it ill that his Master reproved him for it: If you play as King, said he, you may strike what Strings you please; but if as a Musician, you are in the wrong. Pleasant.

One said, the Sea is pleasant to behold; but then you must look upon it from a safe Port.

Another said, a man is not so Lame, tho he were crippled both in Hands and Feet, as when he is so in his Purse. *Because nought can be done without money.*

It hath been said of *Alexanders* Picture, that the *Alexander* of *Philip* was invincible, and that of *Apelles* inimitable.

A Lacedemonian seeing some men besiged, who made no sallies, asked, whether the Women had lock'd up the Gates after the Death of their Husbands.

Apelles said of a Painter who boasted that he Painted quick; Yes, it appears plainly. *Or, I see it.*

A man interrogated at a Feast, wherefore he was so mute; that others may have time to talk their fill.

A Musician said, that if others knew the great delight he took in Singing, instead of giving him money for it, they would ask him to give them some.

FINIS.

Some Books Printed for William Cademan *at the* Popes Head *in the lower Walk of the* New Exchange *in the* Strand.

Folio.

AN Institution of General History; or the History of the World, by *William Howel, L L. D.* in two Volumes.

Historical Collections, or an Exact Account of the Proceedings of the four last Parliaments in Queen *Elizabeths* Reign.

A Journey into *Greece* by Sr. *George Wheler* in Company of Dr. *Spon* of *Lyons*, in six Books, containing, 1. a Voyage from *Venice* to *Constantinople*. 2. An Account of *Constantinople* and the adjacent places. 3. A Voyage thorough the lesser *Asia*. 4. A Voyage from *Zant* thorough several Parts of *Greece* to *Athens*. 5. An account of *Athens*. 6 Several Journies from *Athens* into *Attica*, *Corinth*, *Bœotia*, &c. with variety of Sculptures.

Pharamond Compleat in *English*, an Excellent Romance.

Clelia, A Romance in *English*.

Partheniſſa

Parthenissa Compleat in *English.*

An Historical, Heroick Poem on the Life of the right Honorable *Thomas* Earl of *Ossory* (with his Picture neatly Engraven on a Copper Plate) Written by *Elkanah Settle.*

A Protestant Plot no Paradox, or Phanaticks under that name Plotting against the King and Government.

The *English Jereboam*, or the Protestant Reforming Magistrate, and what the Church of *England* may expect from such a one.

Considerations Offered to all the Corporations of *England*, containing Seasonable advice to them in their Future Elections of *Burgesses* to Serve in Parliament.

Quarto.

An Historical Relation of the first Discovery of the Isle of *Madera.*

The Protestant Religion is a sure Foundation, &c. by the right Honorable *Charles* Earl of *Darby.*

The Jesuites Policy to suppress Monarchy, by a Person of Honor.

A Warning piece for the unruly, in two Visitation Sermons, by *Seth Bushel. D. D.*

The great Efficacy and Necessity of good Example, especially in the Clergy in a Visitation Sermon at *Guilford*, by *Thomas Duncomb*, D.D.

A Sermon Preached before the King by *Miles*

Miles Barne, Chaplain in Ordinary to his Majesty.

A Sermon Preach't at the Assizes at *Lancaster*, by *Henry Pigot*, B. D.

Praise and Adoration, a Sermon on *Trinity* Sunday before the University at *Oxford*, 1681. By *Thomas Manningham* M. A. late Fellow of New *Colledge* in *Oxford*.

A New years Gift for Antiprerogative men, or a Lawyers Opinion in defence of his Majesties Power Royal of Granting Pardons as he pleases; wherein is more Particularly discuss'd the Validity of the Earl of *Danby*'s Pardon.

Octavo.

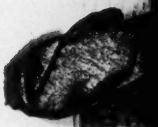
THe *Spanish* History, or the Differences that happened in the Court of *Spain* between *Don John* of *Austria* and *Cardinal Nitard*; with all the Letters, and Politick Discourses relating those Affairs.

Rapin's reflections on Ancient and Modern Philosophy.

The *English* Princess, or the Dutchess Queen, a pleasant Novel.

Court Songs and Poems, being an exact Collection.

The Temple of Death, with other Poems, by a Person of Honour.

Hogan Moganides or the Dutch *Hudibras*.

FINIS.